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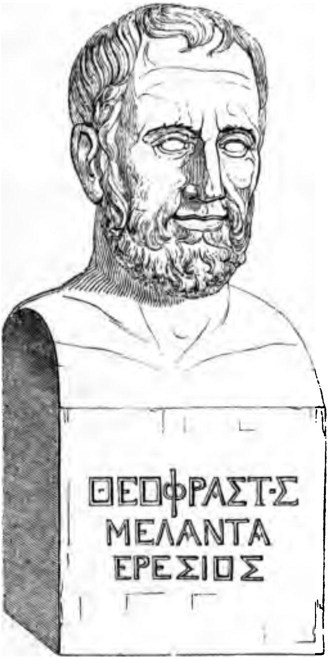
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6

THE CHARACTERS

OF

THEOPHRASTUS;

ILLUSTRATED BY

PHYSIOGNOMICAL SKETCHES.

TO WHICH ARE SUBJOINED

HINTS ON THE INDIVIDUAL VARIETIES OF

HUMAN NATURE,

AND

GENERAL REMARKS.

LONDON:

PRINTED BY A. J. VALPY, M.A.

AND SOLD BY ALL BOOKSELLERS.

1836.

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BIOGRAPHICAL SKETCH

OF

THEOPHRASTUS.

THIS philosopher, the son of a fuller, and originally named Tyrtamus, was born at Eresus, in Lesbos, about 395 years before the Christian era. Having devoted himself to the study of philosophy under Plato, he acquired the friendship and esteem both of his master and Aristotle, who were not slow in perceiving and duly appreciating the splendor of his eloquence and the brilliancy of his genius. At the recommendation of Aristotle, he soon exchanged his name for Euphrastus, 'the accomplished speaker;' and afterwards assumed the title of Theophrastus, 'the divine speaker.' After the departure of Aristotle from Athens Theophrastus was his successor in the Lyceum, and rendered himself so conspicuous, that in a short time the number of his auditors amounted to two thousand. His reputation now rapidly increased, and not only was he caressed by th Athenians, but kings and princes were desirous o his friendship; and Cassander and Ptolemy, two of the most powerful of the successors of Alexander, honored him with their esteem. To his care we are indebted for the works of Aristotle, which that great philosopher, when dying, intrusted to him. Theophrastus died, oppressed with years and infirmities, in the 107th year of his age, B. C. 288, lamenting the shortness of life, and complaining of the impartiality of nature in granting longevity to the crow and to the stag, but not to man. He composed many books, and Diogenes has enumerated the titles of above two hundred treatises, which he wrote with great elegance and copiousness.

The 'Characters' of Theophrastus bear evident marks of a vigorous and original mind. Although versed in scholastic disputations, their author never neglected the study of human nature. The actions of men furnished him with ample materials for observation, and to instruct them was his aim. Happy in the choice of his subject, he faithfully represents those vices and weaknesses of the human character which are equally applicable to the present time as to the remote age in which they were written. This excellent work will continue to be read and admired until the affections and passions of our common nature cease to interest.

As the following Preface contains an account of the subject and plan of this work, the present brief summary may here be deemed sufficient.

PREFACE.

THE marble that has retained on its fleshy surface the frolic smile, or the pettish frown, or the haughty glance, that was fixed there by the hand of art twenty centuries ago, awakens in our bosoms a more vivid sympathy with the distant and forgotten members of the great family of man, gives us a fuller conviction of the permanent and perfect identity of our species, and places us in nearer communion with past ages, than volumes of the grave records of history. In proportion as the aim of the artist was lower, and his subject more familiar, the interest of this kind which the work excites is enhanced. The superhuman forms of ancient art, and the personages of history, and the heroes of poetry, stand as far from our sympathies as the beings of another world. But in the more playful and simply imitative creations of the chisel, the eye is attracted by an irresistible claim of family relationship, which we are delighted to perceive and to acknowlege.

Their intrinsic beauty therefore is not the sole source of the pleasurable emotions that seem to cluster about these precious relics of early ages. They come down to us as monuments of the unimpaired sameness of human nature, and of the intireness of its lesser, as well as of its stronger impulses. They are evidences of the perpetuity of all its fine varieties of transient feeling, and of all its diversities of original disposition.

The Characters of Theophrastus possess an interest and a value of the same kind, and in a degree beyond most of the remains of Grecian literature. They are inartificial and exact portraitures of the very peculiarities of temper that are every day passing under our own observation. The phrases and the actions of the beings described by the successor of Aristotle are precisely the phrases and the actions of the beings with whom we are ourselves conversant. These faithful records of human nature serve to prove that, under every changing influence of time and climate, of institutions, and opinions, and manners, Mind, with all its shades of difference, is the same.

In this view, these brief but accurate descriptions of some leading varieties of character will have a peculiar value in the estimation of the student of human nature; and it is chiefly in this light that they are now presented to the reader.

Theophrastus has been called, not, I think, with strict propriety, the father of the dramatic style. It is true that his Characters have always been considered as standard models in their kind; and the numberless imitations they have produced have chiefly been of a comic or satiric cast. Yet I am strongly disposed to think that he has been placed at the head of a class to which he had no intention that his writings should belong. There are many reasons for believing that, far from proposing to furnish merely dramatic or satirical pictures of manners, he designed to collect materials for a comprehensive and a scientific Natural History of Man. The style of the work itself; the terms in which he announces his design in the prefatory epistle to his friend; the scientific character of his other works; his known habits and pursuits, and the place he occupied as the appointed successor of Aristotle, are circumstances that strongly favor this opinion. I am aware that such is not the view that has been taken of the Characters by former editors and translators. But the prevailing opinion has plainly been derived, rather from the use made of these descriptions by imitators, than from the nature of the work itself. This matter however is by no means of sufficient importance to make it worthy of a lengthened discussion.

The Characters of Theophrastus have been known to modern readers through the medium of innumerable translations; but, I know not from what cause, much less so in England than in Germany, Italy, or France. In this country they have been read chiefly in the loose paraphrase of Bruyere. This acute and ingenious writer had far too much originality to allow his author to be fairly seen; and in perusing his entertaining volumes, the last things the reader thinks of are 'The Characters of Theophrastus.' They served him, as they have served some other distinguished writers, as the mere text of his own *thoughts.*

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domestic libraries. For verbal criticism and learned elucidation, the text of my author does indeed afford inexhaustible occasions. His style is abrupt; his allusions to local circumstances and customs are frequent; he employs several phrases that are found in no other writer; and besides these sources of obscurity, the text of the Characters has come down to us in a very corrupted state.

No scientific value is attached by the artist, or the editor, to the graphic illustrations that accompany the present translation. They are, it is true, the products of long-continued observation of faces and of tempers. Yet they are presented without the protection of any claim to physiognomical authority. The same may be said of the physiognomical hints which follow the translation. Any one who has studied forms and minds, during a number of years, might find it easy to fill volumes with specious rules for discriminating faculties and dispositions through their external symbols. But the cautious observer will be disposed to enjoin on himself a great degree of reserve on this topic; not only from his experience of the uncertainty of such rules; but chiefly because, when given in a popular form, they are peculiarly liable to be misunderstood and injuriously misapplied. Every man must be left to gain by his own observation as much physiognomical skill as he can; or as much as he thinks convertible to any useful purpose.

If the correspondence between external forms and the qualities of mind shall ever be better understood than it is at present, this addition to our knowlege *will assume a form that,* while it renders it available to the student in the explication and arrangemen the individual varieties of human nature, will ren it from the danger of popular misuse.

T.

THE
CHARACTERS OF THEOPHRASTUS.

THEOPHRASTUS TO POLYCLES.

I HAVE always been perplexed when I have endeavored to account for the fact, that, among a people who, like the Greeks, inhabit the same climate,[1] and are reared under the same system of education, there should prevail so great a diversity of manners.

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[1] The annotators on the Characters of Theophrastus have been not less perplexed in endeavoring to free the first paragraph of this preface from apparent solecisms, than he professes to have been by the fact to which it relates. Some of them have dismissed the difficulties under which it labors, by supposing the whole of the dedication to be spurious. But the suspicion is unfounded; and indeed a preface is the last part of a book that ought to be condemned as not genuine, merely on the ground of incongruities, or apparent want of sense. Critics know, or might know, that when a preface must be written, it is too often some unmeaning fortuity of thought that is expanded and elaborated, broken up and recomposed, until a complete disruption of all the natural and ordinary connexions of ideas has taken place. I will not affirm that our author's dedicatory epistle ought to be considered as furnishing an instance of this sort. Indeed I am rather disposed to think that the difficulties which have exercised much learned ingenuity to little purpose, are more apparent than substantial; and that they arise from our want of familiarity with the colloquial sense of the phrases he employs. Most of my readers will be satisfied with a very brief account of this grave matter. It seems then as if our author's initial proposition ought to have been the very reverse of what it is. He might for example very plausibly have said: 'No one who considers the influence of climate and of education on the manners of a people, can wonder that in Greece, where the climate is so various, and where each state has *its peculiar* institutions, every imaginable *variety of individual* character should be produced. For *where shall we find,* within so small a space, a greater diver-

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sity of climate than is experienced in passing from Attica to Bœotia, or from thence to the Peloponnesus? or what people can we name, who are reared under systems of more opposite tendency than those which regulate the education of the Athenians, of the Spartans, and of the Thebans?' But instead of this, our author speaks of Greece universally, as *exposed to the same atmospheric temperament;* and of the Greeks, as being all *similarly educated;* and then, taking these facts for granted, he is surprised that the people are not more alike in manners and character. It is not improbable that Theophrastus here employs the general term, the Greeks, in a restricted sense, intending to refer only, or chiefly, to the Athenians; as Athens was emphatically called the Eye, and the Heart of Greece. Or perhaps those lesser differences which distinguished the several states of Greece might wholly disappear from his view if he were comparing the Greeks collectively, with the barbarians of the north, or with the people of Africa or of Asia. The reader may adopt what supposition he pleases for the solution of this apparent difficulty; meantime, I must advance a new objection against this luckless exordium:—

It is this: that the perplexing fact to which our author adverts, so far from its having any relation to his present design, belongs to an inquiry of a widely different nature. For those generic peculiarities in character and manners, which may fairly be traced to the influence of climate and education, are not the subjects of these characteristics. The descriptions of Theophrastus are strictly individual; and the diversities of disposition which he so accurately marks are of the kind that are always antecedent to the earliest external influences, are found within the narrow sphere of every family, and among those who have been exposed to the greatest imaginable identity of circumstantial causes. It is because these characters are portraits of the permanent individual varieties of human nature—not descriptions of national manners—that they are recognisable in every age, and interesting to ourselves: and exactly for the same reason, this reference to the influence of climate and education is unphilosophical and impertinent. Besides, every 'attentive observer of human nature' knows that individual diversities of character become *wider* and stronger in proportion as mind is developed by *liberty, knowlege,* and the sophistications of luxurious *manners.* Athens therefore was not the place where the exist-

You know, my friend, that I have long been an attentive observer of human nature: I am now in the ninety-ninth year of my age;[1] and during the whole course of my life I have conversed familiarly with men of all classes and of various climes;[2] nor have I

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ence of such diversities should have perplexed a philosopher. Uniformity is the concomitant of barbarism: it was in Egypt, not in Greece; it is in China, not in England, that all eyes incline on all noses in the same angle; that all manners and all dispositions are alike; and that the opinions of millions of men may be comprehended in one half-dozen of propositions.

[1] There is a discrepancy among the authorities relative to the age of Theophrastus. It seems that the point cannot be very satisfactorily determined; I therefore take the text as it stands, and leave the question in the hands of those who have zeal in controversies of this sort.

[2] Theophrastus, although the favored disciple and successor of Aristotle, was as little like his master in intellectual conformation, as was Bacon to Descartes. The one created his own world of abstractions; the other was an observer and describer of individual facts. The subjects and the style of his remaining works would lead one to imagine that Theophrastus wanted nothing but more of the spirit of enterprise and more ambition to have become the founder of an inductive philosophy, directly opposed to the system of his master. But it seems that the same intellectual diffidence which operates to detain a man in the safe path of observation is likely to render him averse to the hazardous labor of one who undertakes to be a reformer of prevalent opinions. From his own account it appears, that while the philosophers of his time were rapt in solitary speculation, or wrangling with each other on subtilties, Theophrastus was 'conversing familiarly with men of every class,' and learning the philosophy of human nature in the way in which alone it is to be learned, by the extensive observation of individual character: he was, to use his own emphatic phrase, *watching with the most exact care* the actual conduct of men. Instead of making the science of mind to consist in the construction of an hypothesis for explaining the mechanism of thought, or in the definition of abstract terms, he employed himself in the collection of facts, which might serve as the materials of a science *afterwards to* be digested and arranged. The *expression, twice occurring* in this preface, according to its kind,

neglected closely to watch the actions of individuals,—as well the profligate as the virtuous.[1] With these

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or genus, seems to imply an intended classification; and the words, *the other dispositions*, may be fairly assumed as indicating a design that should be comprehensive and complete; perhaps commensurate with the Ethics of Aristotle. Whether the accomplishment of this design was prevented by the author's death; or whether the thirty chapters that remain to us are but the wrecks of the original work, it is not possible to determine. Both suppositions may be admitted: he probably left in the hands of his disciples a much larger volume than that which time has spared. Indeed the text has in numerous places the character of a faulty and disjointed excerption. I am also disposed to believe that it contains not a few bungling interpolations. But to point out these spurious portions is a task which I have not presumed to undertake.

[1] If the original work ever contained any sketches of the virtues, they have not come down to us: the characters are all nosological. In truth, as individuality is marked more by defect, distortion, or excess, than by the predominance of right reason and goodness, the means of depicting individuals are lessened in proportion to the approximation of the character to the standard of moral and intellectual symmetry. And in proportion also to the symmetry of the character under observation, a nicer discrimination, and a higher analysis of phenomena are required to ascertain the elements of the individual conformation. But this nice discrimination, and this high analysis, demand, on the part of the observer, not merely fine perceptions, and a practised faculty of abstraction; but also a susceptibility to all that is just and noble in sentiment; and a sympathy with all that is good, and kind, and pure, in feeling: hence it is that we shall find a hundred satirists sooner than one mind competent to the philosophical observation of the fair side of human nature. The natural attitude of inspection is prone: we do not often observe accurately any object that rises much above the level of the eye: the same is true of the moral sight: and it may be remarked of those who profess to be observers of human nature, that their own feelings fix the upper limit of their power of discrimination; and that they rarely fail to fall into egregious mistakes as often as they attempt to philosophise on any sample of excellence that is above the rate of their personal character. The profligate, the acrimonious, and the malignant, are often very exact scrutinisers of actions and motives;

qualifications, I have thought myself fitted for the task of describing those habitual peculiarities by which the manners of every one are distinguished. I shall therefore present to your view, in succession, the domestic conduct, and, what may be termed, the besetting practices of various characters.

I am willing, my friend Polycles, to believe that a work of this kind may be beneficial to the succeeding generation, who, by consulting these patterns of good and of evil, may learn at once to avoid what is base, and to assimilate their sentiments and their habits to what is noble; and thus become not unworthy of their virtuous ancestors.

I now turn to my task: it will be your part to follow my steps, and to judge of the correctness of my observations. Omitting therefore any farther prefatory matter, I commence by describing the Dissembler; and in conformity with the plan which I propose to pursue throughout the work, I shall first briefly define the term;[1] and then portray the manners of the

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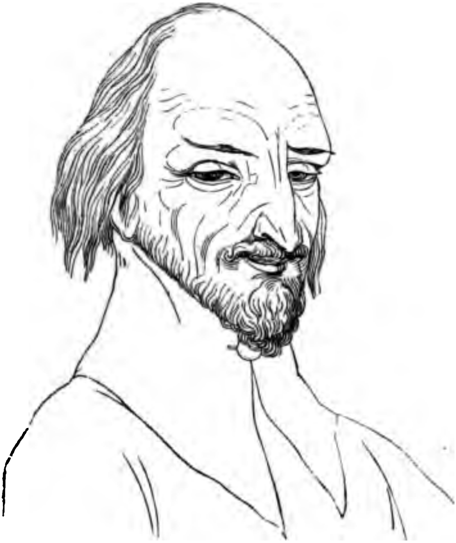
they discern the minutest objects, and distinguish the faintest differences in their own element, which is Evil: but out of that element they have no faculty of vision.

[1] Our author's mind was not formed for logic; and it is but justice to him to observe that he makes no pretension to the dialectic precision in which his master so much excelled. The definitions with which the chapters commence are sually introduced by some qualifying phrase, serving to creen them from criticism: such as, *it may seem to be*; or, *ne might take it to be*; or, *as it might be defined*; or, *if one ished to define it.* Some of these definitions are neat and ithy; but the greater part of them are mere exegetical xpansions of a term: a few of them, it must be confessed, are too vapid and inane to bear literal translation. In rendering these initial sentences, or definitions, I should have elt myself embarrassed, unless I had used a much greater *araphrastic liberty* than in translating any other part of the *ext: yet I have* always endeavored fairly to comprehend

supposed individual to whom the character is attributed. It is in this way that I shall endeavor to exhibit, according to their specific differences, the several dispositions incident to human nature.

the sense of the original in the paraphrase. The discrepancy between the Greek and the English, which may strike the reader at first sight, will, I believe, generally appear to belong rather to the structure of the sentence than to the substance of the thought. Excepting these definitions, I have taken as little liberty as any of the translators of Theophrastus : nothing is added in the version but a few connective phrases.



THE DISSEMBLER.

He professes not to have observed what passed before his eyes.

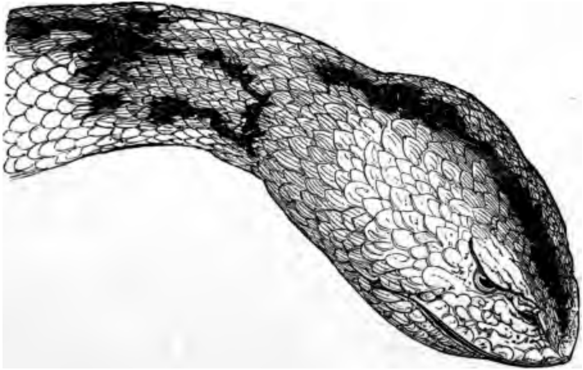
I.

THE DISSEMBLER.

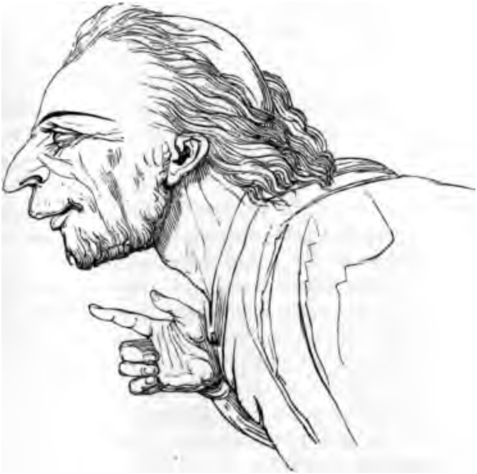
Every word, and every action, of the Dissembler is an artifice by which he labors to conceal some evil intention. A man of this sort approaches his enemy with professions of friendship; he flatters those against whom he is secretly plotting mischief; and he condoles with them in the day of their calamity: to one who has defamed him he proffers his forgiveness: he receives contumely with patience; or he soothes with blandishments those who resent the injuries they have sustained from his villany.

The Dissembler, from mere habit, will evade any direct application that may be made to him: 'Call on me to-morrow,' says he, to one who seeks to converse with him on business that admits of no delay. To elude inquiry, he will pretend that he is but just returned from a journey; that he came home only last evening; or that he is too ill to attend to business. He never acknowleges that he has actually commenced an undertaking; but professes to be still deliberating on the affair. He tells those who would borrow money of him, or who demand the sum he has subscribed to a contribution, that he has not taken a sixpence of late: but when trade is dull, he boasts of his dealings. He feigns not to have attended to what he has heard: he professes not to have observed what passed before his eyes; and he takes care to forget his promises. He is fertile in evasions: now, he purposes to take an affair into consideration: now, he knows nothing of the business: he is amazed at what is told him; or it accords exactly with his own opinion. He makes himself remarkable by his frequent use of certain phrases; such as, 'I am fain to doubt it;'—'I don't take your meaning;'—'I'm vastly surprised:'—or, if it suits his purpose, he will say, 'I am not the man you take me for: no such thing has been said to me before: what you say is incredible.—Prithee find some one else to whom you may tell this tale: truly, I know not whether to think you or him the impostor.'

But beware thou of one who employs these artfully-woven and often-repeated phrases, which commonly serve to cloak the worst designs. A man in whose manners there is no simplicity, and whose every word seems to have been studied, is more to be shunned than a viper.



HEAD OF AN AMERICAN SERPENT.



THE ADULATOR.

Stooping forward, he whispers in his patron's ear

II.

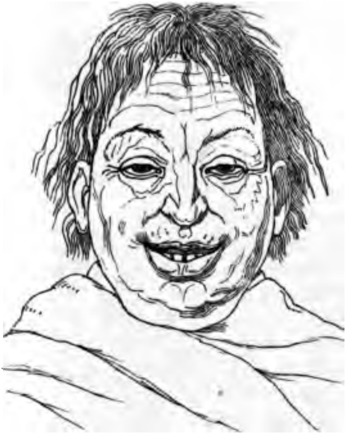
THE ADULATOR.

ADULATION is the base converse of an inferior with one from whom he seeks some sordid advantage. The Adulator, walking with his patron, says, 'Mark you not how the eyes of all are turned towards you? There is not another man in the city who attracts so much attention. It was but yesterday that the estimation in which you are held was publicly acknowleged in the portico: there were more than thirty persons sitting together; and in the course of conversation it was inquired, who merited to be called the most worthy citizen of the state; when one and all agreed that you were the man.' While he proceeds with discourse of this sort, he employs himself in picking some particle of down from the great man's cloak; or if a gust of wind has lodged an atom of straw in his curls, he carefully removes it; and, smiling, adds, 'See, now, because these two days I have not been with you, your beard is filled with grey hairs; and yet, to say truth, no man of your years has a head of hair so black.'

When his patron is about to speak, the parasite imposes silence on all present; and he himself, while he listens, gives signals of applause; and at every pause exclaims, 'Well said! well said!' If the speaker is pleased *to be facetious,* he forces a grin; or puts his *cloak to his mouth, as if* striving to suppress a burst of laughter. He commands those whom they may meet in a narrow way to give place, while his friend passes on. He provides himself with apples and pears, which he presents to the children of the family in the presence of the father; and, kissing them, exclaims, 'Worthy offspring of a noble stock!'

'The foot,' says the humble companion, when the great man would fit himself with a pair of shoes, 'the foot is of a handsomer make than the pair you are trying.' He runs before his patron when he visits his friends, to give notice of his approach; saying, 'He comes to thee:' then he returns with some such formality as, 'I have announced you.'

When occasion offers he is ready to give his help in the smallest matters: he will run to the market, in a twinkling, for a bunch of kitchen herbs. At table, he is the first to praise the wine: leaning on the flattered man, he says, 'You eat but delicately;' and, taking a morsel from the table, exclaims, 'How exquisite is this!' Then he inquires, 'Are you cold? Do you wish for your cloak?' and forthwith he throws it about him. Stooping forward, he whispers in his ear; or, while speaking to others, he rolls his eyes on his patron. At the theatre—taking the cushions from the servant whose business it is to adjust them for his master, he performs this office himself. In a word, he is always ready to declare—that the house is well built, the grounds well planted, or that the portrait is an exact likeness. And truly, you will find such a fellow willing to say or to do any thing by which he may hope to curry favor.



THE GARRULOUS.

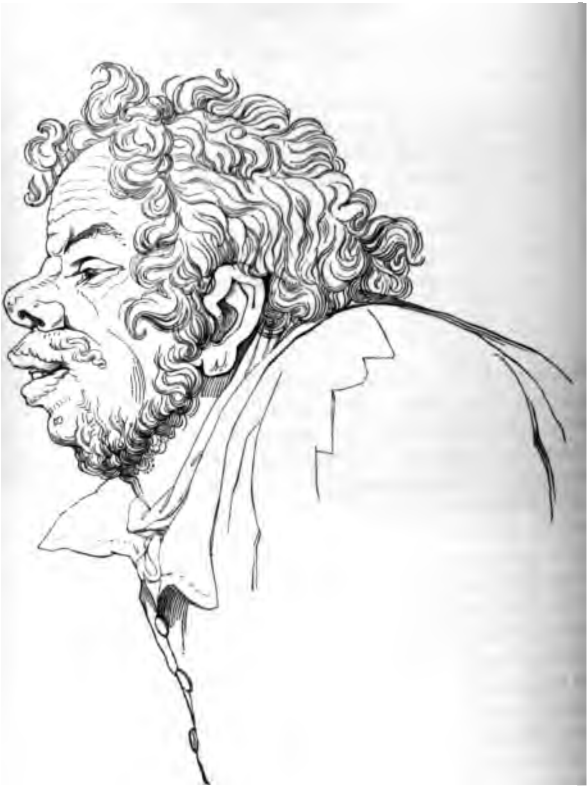
If you will bear with him, he will never let you go.

III.

THE GARRULOUS.

GARRULITY is an effusion of prolix and unpremeditated discourse. The garrulous man happening to sit beside one with whom he has no acquaintance, begins by recounting the various excellences of his wife: then he says that last night he dreamed a dream, which he narrates at length; this leads him to mention, one by one, the dishes that were placed within his reach at supper. By this time his tongue has gained velocity in going; and he proceeds in a loftier strain: 'Alas!' saith he, 'how much more depraved are the men of our times than were their ancestors! and what a price has corn fallen to now in the markets! and how the city swarms with strangers! By the time the Bacchanalia are well over, the sea will be covered again with ships: should it please Heaven, just now, to send rain, it would be a vast benefit to the wheats.' Anon, he announces his determination to farm his own land the ensuing year. 'But how hard is it,' says he, 'in these times to get a living! I must tell you, being, as I perceive, a stranger, that it was Damippus who displayed the largest torch in the late festival. By the bye, can you tell me, now, how many pillars there are in the Odeum? Yesterday I was sick:—hem! What day of the month *is this?'*

If you will bear with a fellow of this sort he wi never let you go: for rather than that talk should fail, he will inform you of all the festivals that happen throughout the year, gravely telling you that in September is celebrated the feast in honor of Ceres; in October, the Apaturia; the rural Bacchanalia in December; and so forth. But if you would not be worried into a fever, you must shake him off, and make your escape as fast as possible. In truth, it is hard to consort with those who have no perception of what is proper either to moments of relaxation, or to hours of business.



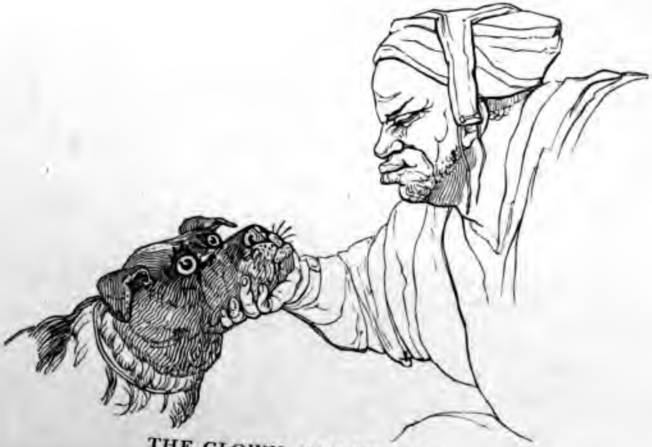
THE RUSTIC.

He admires nothing that is beautiful; he is affected by nothing that is sublime.

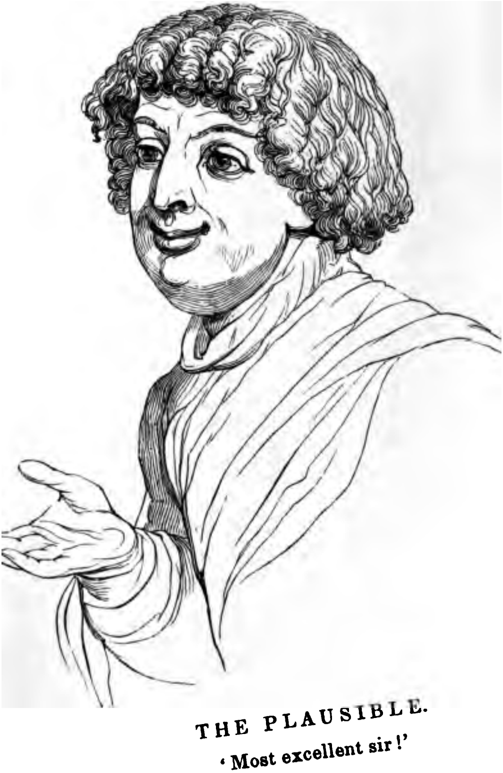
IV.

THE RUSTIC.

ITY is an unconsciousness of things inde- The Rustic, after having taken an offensive orthwith goes into company. Smelling some te perfume, he exclaims, ''Tis not a whit than a sprig of thyme.' The shoes he wears large for his feet. He talks in a bawling tone; posture as he sits is indecent. Distrusting his and nearest relatives, he converses on the most nt concerns with his servants; or, returning e city, he reports all that has passed in council aborers on his farm. In travelling he admires that is beautiful, he is affected by nothing that me; but if he encounters an ox, or an ass, or a e makes a halt, and stares at it. He will filch l from the pantry; devour it voraciously; then a dram; and withal seek to conceal the theft s own cookmaid: at another time he will grind er at the mill; and himself measure out the rovisions for the family. During dinner he morsels to the domestic animals that are suf- o range through the house; or he runs to the *hen any one* knocks. Instead of noticing hi visitor, he calls the house-dog from his kennel, and holding him by the muzzle, exclaims, 'Here is he that takes care of house, and farm, and family!' When he receives money, he affirms it to be bad, and demands that it may be changed. If he has lent a plough, or a basket, or a sickle, or a sack, to a neighbor, he wakes perhaps in the middle of the night, and remembering the loan, will go and ask for it. On his way to the city he accosts any one he may meet with abrupt questions,—'How are hides selling now? and what is bacon in the market? Tell me, do the games to-day bring us a new moon?' and then he adds 'As soon as I get to town I mean to be shaved.' This man sings aloud while he is in the bath: he drives nails into his shoes; and you may meet him with a ham on his shoulders, which he has bought as he chanced to pass through the market.



THE CLOWN AND HIS DOG.



THE PLAUSIBLE.

'Most excellent sir!'

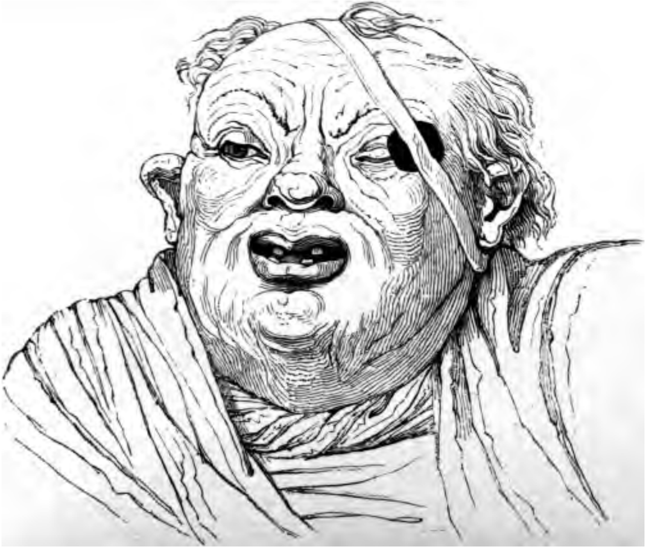
V.

THE PLAUSIBLE.

ould fain please all the world is one who
sacrifices virtues to blandishments.
of compliments bows long before he comes
person whom he means to salute: then ac-
m with—'Most excellent sir!' and some
flattery, he holds him by both hands, and
y release him; but turns back with him, in-
en they shall meet again: at length, but
t another preposterous compliment, he lets
f he is employed in an arbitration, he labors
his friend's opponent, that if possible he
r to be equally concerned for both parties.
sure foreigners that they talk more reason-
is fellow-citizens. When he dines with his
intreats that the children may be called in;
y enter, he protests that one fig is not so
er as they are to their father: he brings
t him, kisses them, babbles nursery non-
them, and allows himself to be incom-
their sleeping on his bosom.

f this temper is usually a fop: he is distin-
y his trimly-dressed hair, his white teeth,
nt change of his dress, and his excessive
rfumes. He saunters about the stalls in
ge; lounges in the gymnasium while the

youth are engaged in their exercises; and at the theatre he pushes up as near as he can to the seat of the pretors. It is his affectation to appear to be making purchases, not for himself, but for his friends at Byzantium, or elsewhere: he is sending a present of Spartan dogs to Cyzicus, or the honey of Hymettus to Rhodes; nor does he suffer his neighbors to be ignorant of all this munificence. His house abounds with rarities: he is skilful in training apes and monkeys; he keeps Sicilian doves; he cannot play at dice unless they are carved from the finest buck's-horn; he displays curiously-turned crewets; his walking-stick is a twisted Spartan staff; his rooms are hung with the figured tapestry of Persia; he has a court always prepared for wrestling; and adjoining to it a billiard-room: hither he is wont to invite those whom he may meet in his rambles, philosophers, sophists, prize-fighters, or musicians; and here they find accommodations for exercising their various arts. All this he does, that when he enters the hall one of the spectators may say to another, 'That is the master of the palæstra.'



THE RUFFIAN.

VI.

THE RUFFIAN.

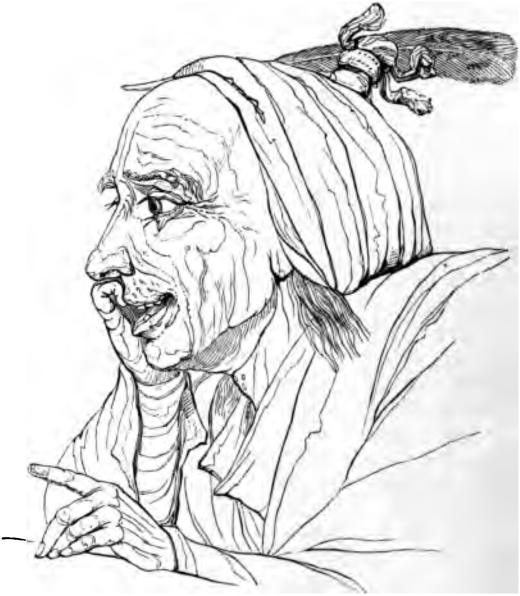
The Ruffian is distinguished by the recklessness with which he perpetrates or witnesses atrocities.

A man of this sort takes his oath without a moment's reflection; he hears the foulest obloquies without offence; and he is insensible to reproach. His habits of life are those of a vagabond; his manners are obscene; and he is apt for every mischief. He is not ashamed, even while sober, to exhibit himself in the lascivious dance, or to play a part in comedy unmasked. He will undertake the office of collecting the money at a show, and will wrangle with those who produce tickets for the spectacle. He keeps open house for company of all sorts; he maintains courtesans; and he will farm the taxes: in truth, there is not an occupation by which he will think himself disgraced: he will be town-crier, or cook at a tavern; and while he squanders his money in gambling, he refuses to maintain his mother: he is committed to prison for theft; and spends more of his time in jail than at home.

It is some fellow of this sort whom you may see gathering a crowd about him in the highway, challenging the mob in a hoarse and brawling voice; while he vociferates angry and contumelious ravings: meantime some are joining the circle, while others leave it before they have learned what he has to say; and no one knows what he means; for some have heard only *the beginning*, some the middle, and some scarce a

syllable of his harangue. It is especially on d
public business, when crowds are easily collecte
he delights to make the full display of his ma
solence. He is perpetually either plaintiff o
fendant in a law-suit; and he is ever prepar
carry his point where perjury or audacity can
him. Litigation is his element; and he is to be
carrying a casket stuffed with depositions in his b
and a file of indictments under his arm.

He never declines the honor of being a leader
rabble; and when he has gained followers he
them money, exacting the enormous usury of a q
of the principal, which he collects daily at the
and shops of his debtors; and as he gathers his
he lodges them in his mouth. Men of this sort,
throats are sewers, flowing with scurrility, and
make taverns and markets resound with their b
ing, are the most troublesome of all public nuisa



THE LOQUACIOUS.

'How profitable is talk!'

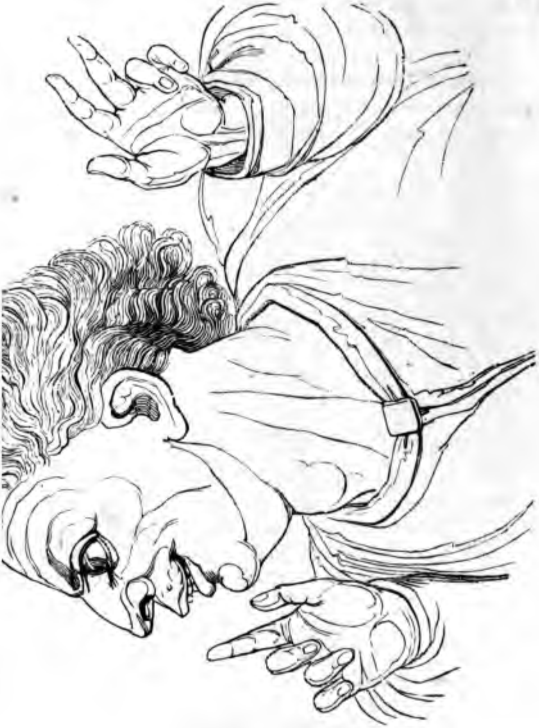
VII.

THE LOQUACIOUS.

JACITY is an incontinence of the tongue. The
cious man, whatever you may be talking of,
ntly interrupts you by telling you that 'You say
ng to the point: I know the whole story; and if
isten to me you will learn the real state of the
' If you take up the subject again, he breaks in
u :—'Ah, don't you forget what you were about
y : truly you did well to remind me of that :—see
profitable is talk !—Right! that part of the affair
forgotten. You have taken my meaning at once:
ve been waiting to see if you would think as
' In this way he seizes on every opportunity of
ng, so that one who would confer with him knows
hen to take breath. When he has thus worried,
by one, all who may have fallen in his way, he
thrust himself into a group of persons occupied
some important business, and fairly put them to
t. He enters the public schools and the palæstras,
rupting the youth in their studies or their ex-
es, while he chatters with the masters. If any
to escape from him, takes his leave, he will rise at
ame time and follow him home. He is informed
l that passes *in the* assembly of the people, which
akes it his business to repeat wherever he goes.
etailing of such news gives him occasion to de-

scribe at great length the battle between the I
nians and the Macedonians, which, he inform
place during the magistracy of the orator A
thence he goes back to the war with the I
nians under Lysander; nor does he forget
much applauded speech which he himself
certain occasion in the assembly: with this
however, he intermingles invectives against
lace: meanwhile, some of his audience are
conscious of what he is saying; some are d
some make their escape.

A man of this sort puts a stop alike to b
to pleasure. When he sits on the bench
his colleagues: when he is at the theatre h
those near him from seeing the spectacle; a
he almost hinders his neighbor from eatin
frankly confess that it is hard for a talker
peace: 'The tongue,' he says, 'is hung so
it must needs be moving:' and he owns tha
rather seem more noisy than a flight of sw
be silent. He will bear to be laughed at f
even by his own children, who, when they
are wont to say—'Come, father, now tel
that we may all begin to nod.'

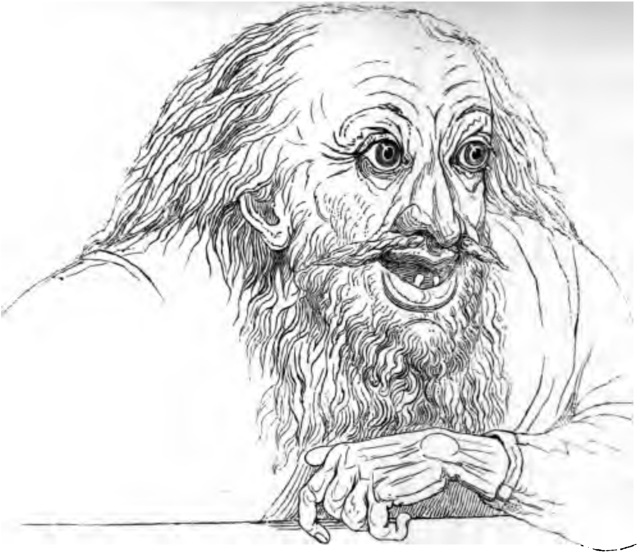


VIII.

THE FABRICATOR OF NEWS.

It is to gratify his love of the marvellous that this man spends his life in the invention and propagation of falsehoods. The newsmonger, meeting an acquaintance, puts on a grimace to suit the occasion, and, grinning, asks,—'Whence come you?—what say you?—have you any fresh news of this affair?' Going on with these questions, he adds,—'What! no later intelligence abroad?—Truly the current report is surprising!' without allowing a reply, he proceeds,—'What say you to it? Is it possible that you have not yet heard of it? Then I fancy I have a feast of news for you.' Whereon he never fails to have as his author some nobody knows who; a soldier, or a piper's boy, or a sutler, just returned from the field of battle, from whom he has heard the whole story: thus he takes care that his authorities are such as no one can lay hold of. He then says that these persons affirm that Polysperchon and the king have gained a complete victory; and farthermore, that Cassander is taken alive. If any asks, 'And do you really believe this?' he replies,—'The rumor is already noised through the town; and it gains credit every hour: besides, all accounts agree as to the fact of the battle, and that there has been a vast slaughter. But if there could be any doubt, you have only need to look in the faces of men in power, and you may read the news in their altered looks: and, to tell you a secret, it is whispered that some one from Macedonia, who was an eye-witness of the fight, has been now five days concealed in the office of state.' When he has thus finished his tale, as he thinks, very plausibly, he puts on a pathetic air;— 'Unhappy Cassander! luckless man! behold the caprices of fortune! Yet truly he was a mighty captain! But remember now,' he adds, 'I have told you this in confidence; keep it to yourself.' But this whispered secret is what he has already been telling in all parts of the town.

I have always been at a loss to find a sufficient motive for the conduct of men of this sort. They not only lie, but they lie most unprofitably to themselves. How often, for example, while gathering hearers about them in the bath, do they lose their clothes; how often, while in the portico they are gaining victories by sea and land, do they incur fines by neglecting their affairs in court; how often, after valiantly taking cities with their tongues, do they go home supperless! Truly theirs seems to be a most wearisome mode of life, passing intire days, as they do, in running from shop to shop; from the portico to the forum; with no other business than to promulgate idle tales, by which to afflict the ears of all they meet.



IX.

THE SORDID.

THAT man is justly called a lover of filthy lucre to whom the relish and value of a gain is enhanced by the baseness of the means that have been employed in its acquisition.

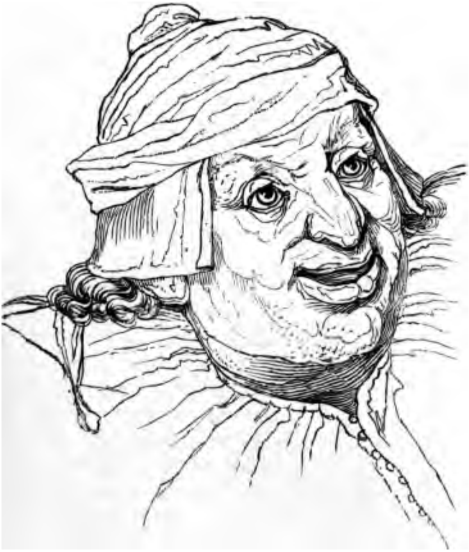
If a fellow of this sort invites you to a feast, you will do wisely to carry a morsel with you, to make up for his scanty fare. He will borrow money of a stranger who lodges for a night in his house. At an ordinary he is the carver; and while he loads his own plate, says, 'It is fair that he who toils for others should have the portion of two.' He sells wine; and he does not scruple to send what is adulterated even to his friend. He goes to the theatre, and takes his sons, only on those occasions when the house is thrown open to the populace. If he is employed on an embassy, he leaves at home the provision made at the public cost for his journey; and on the road borrows what he needs from his colleagues. The slave who follows him he loads with a burden beyond his strength; and at the same time gives him less than the customary allowance of food. He demands his share of the presents made to the embassy at a foreign court, and sells it.

In the bath he declares that the oil brought to him by *his servant is rancid;* and on this pretence he uses what belongs to another person. If his servants chance to find money on the road, he claims his share; using the vulgar proverb, 'Luck is common.' When he sends his cloak to the fuller, he borrows one from a neighbor, which he continues to wear till it is asked for. Nor are these the worst of his practices. He metes out provisions to his household in a measure that has a false bottom; and even from this he strikes off the top. Through the indulgence of a friend he purchases some article much below its value, which he presently sells at an exorbitant price. Having debt of thirty pounds to pay, he contrives that the silver shall be deficient in weight by four drachms. I his children have been prevented from attending thei school by sickness, he makes a deduction, according to the time they have been absent, from the salaries o their masters: and because many public holidays occur in February, he keeps them at home the whol month, that he may not have to pay for days in whic they are not actually at school. In settling account with a servant, or in receiving rent from a tenant, h exacts a discount, on pretence of the difference i value between one kind of coin and another. When falls to his lot to give a feast to the citizens of h ward, he supplies his own family out of the provisio made for the public dinner: and of all that is left o the table he takes strict account, lest the half of bunch of radishes should be purloined by the waiter If he goes a journey with companions, he employ their attendants; having let out his own footman f the time, without however bringing the hire to accou in the common purse. If provisions for a club-dinn are lodged at his house, he cribs a part from ever *article; even from* the wood, the lentils, the vinega *the salt,* and the oil for the lamps. In order to av making a marriage-offering, when a wedding takes place in a friend's family, he will leave his home for a time, to be out of the way. He is ever borrowing those petty articles from his friends which no one would choose to ask for again; and for which, if payment were offered, it would hardly be received.

X.

THE SHAMELESS.

The union of avarice and audacity produces a total disregard of decency and reputation. A man of this temper is not ashamed to ask a loan of one whom he has just defrauded. When he sacrifices to the gods, instead of making a feast at home, he puts the flesh of the victim in salt, and goes to sup with a neighbor: while there, he calls up one of his followers, and, taking bread and meat from the table, says, in the hearing of all, 'There, my man, make a good supper.' When he is buying provisions, he admonishes the butcher, if ever he has done him any service, to requite the favor in the bargain he is making: as he stands by the scales, if he can, he will throw in a piece of flesh, or, at any rate, a bone, after the meat is weighed: if this is allowed, it is well; if not, he snatches some scrap of offal from the bench, and runs off grinning. When he treats his visitors to the theatre, he will slip in himself without paying, and even the next day bring in his children and their tutor. If he meets any one carrying home a bargain, he begs or demands a morsel for himself. He is wont to enter the farm-yard of a neighbor, of whom he borrows corn or straw, which he obliges the lender to send home. In the bath, he will



THE SHAMELESS.

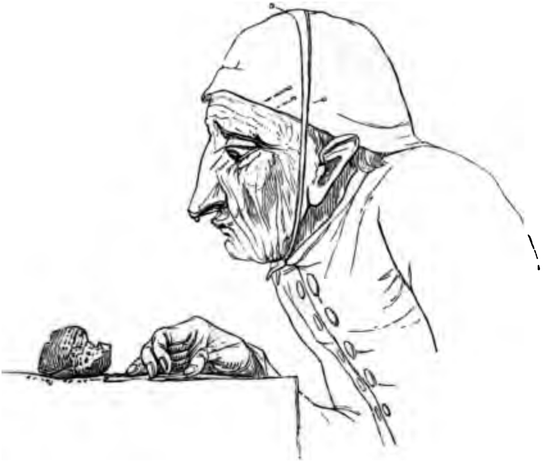
He asks a loan of one whom he has just defrauded.

ıe pitcher for himself from the cistern, in spite of ıutcries of the bather; and, when he retires, ex- s, 'There, now, I have washed, and I owe you ng!'

XI.

THE PARSIMONIOUS.

Parsimony is an excessive and unreasonable sparing of expense. The parsimonious man calls at the house of his debtor to demand a halfpenny of interest, left over in the last month's payment. At a banquet he carefully notes how many cups of wine are drank by each guest; and of all the offerings to Diana, usual on such occasions, his will be the least. If the smallest article be purchased for his use, however low may be the price, he will say it is too dear. When a servant breaks a pot or a pan, he deducts the value of it from his daily allowance; or if his wife chances to lose a brass button or a farthing, he causes tables, chairs, beds, boxes, to be moved, and the wardrobe to be hunted over in search of it. Whoever would deal with him must be content to lose by the transaction. He suffers no one to taste a fig from his garden; nor even to pass through his fields; no, nor to gather a fallen date or olive from the ground. He inspects the boundaries of his farm every day, to assure himself that the hedges and the fences remain in their places. He demands interest on interest, if payment is delayed a day beyond the appointed time. If he gives a public dinner to his ward, he carves out a scanty portion for each, and himself places his allowance before every guest. He goes to market, and often returns without having purchased an article. He strictly charges his

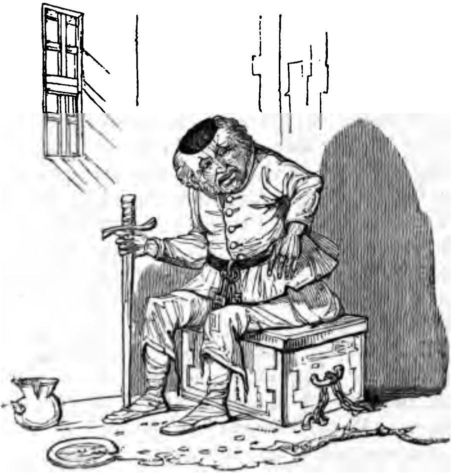


THE PARSIMONIOUS.

'These little matters make a great sum in the year.'

to lend nothing to her neighbors; no, not even ttle salt, nor a wick for a lamp, nor a bit of cum- , nor a sprig of marjoram, nor a barley cake, nor a t for the victim, nor a wafer for the altar: 'for,' h he, 'these little matters put together make a great in the year.'

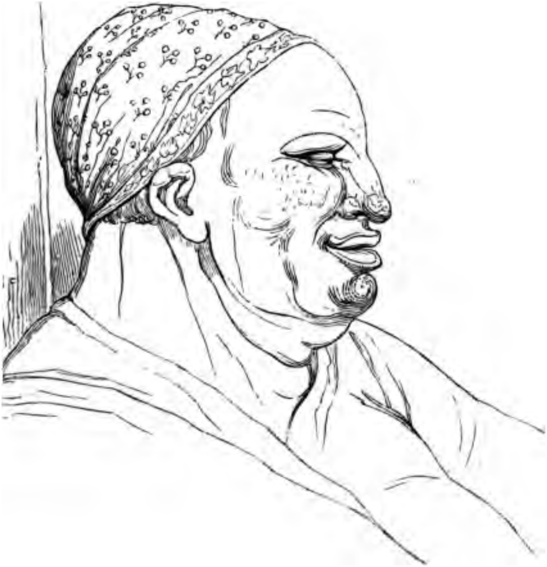
n a word, you may see the coffers of such a fellow ered with mould; and himself, with a bunch of ty keys at his girdle, clad in a scanty garb, spa- gly anointed, shorn to the scalp, and slipshod at n: and you may find him in the fuller's shop, om he is charging not to spare earth in cleaning his ak, that it may not so soon require dressing again.



XII.

THE IMPURE.

THIS man is every where to be known by the open and scandalous grossness of his manners: he wilfully offends the eye of modesty. At the theatre, it is his delight to clap his hands after the rest of the audience is still, and to hiss those actors whom others applaud: and in an interval of silence, he eructates so loudly as to attract the notice of all about him. He frequents the fruit-stalls in the open market, from which he helps himself; munching nuts, apples, or almonds, while he feigns to chat with the vender. He calls to some one by his name, in public, with whom he has no acquaintance; or commands a person to wait for him, whom he perceives to be hastening on business. He will accost a man with mock congratulations who is leaving court after having lost a cause, and incurred a heavy fine. As he returns from market, laden with eatables, he hires musicians, displays what he has bought to all he may meet, and invites them to the revel: or, standing at a shop or tavern door, he proclaims that he is about to get drunk. He will wish ill-luck to his mother, as he sees her going to consult the augur. He overthrows the cups of the worshippers who are about to perform their libations; and then stares and grins as if the accident were portentous. If a female performer is playing on the haut-



THE IMPURE.

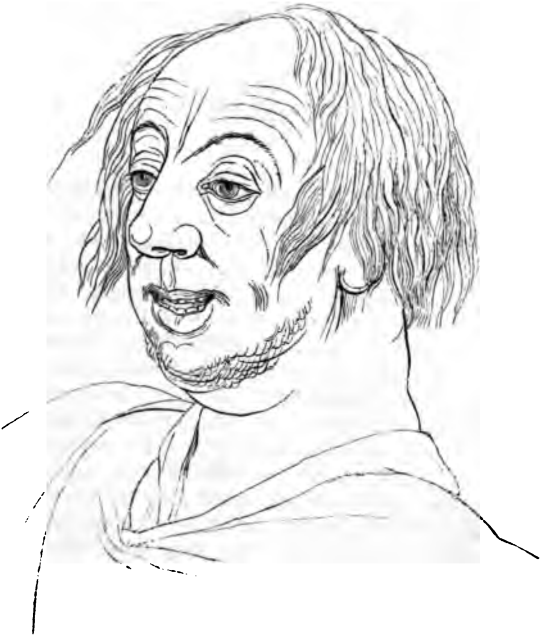
anding at the tavern door, he proclaims that he is
it to get drunk.

boy, first he claps while others would fain listen; then thrums the tune: and presently rudely commands her to be silent. At supper he heedlessly spits across the table on the butler.

XIII.

THE BLUNDERER.

He whose words and actions, though they may be well intended, are never well-timed, is a most troublesome companion. The Blunderer, having some affair on which he wishes to confer with his friend, calls at the very hour when he is most busily engaged. He comes to sup with his mistress while she is ill of a fever. He solicits one who has just forfeited bail to be surety for him; or appears to give his evidence at the moment when a cause is adjudged. He will rail at womankind at a wedding dinner. He asks persons to join him on the parade, whom he meets as they are returning from a long journey. He will offer to find you a better purchaser for an article which you assure him is already sold. He stands up in a company to explain some business from the very beginning, which every one perfectly understands already. He is forward to meddle in some affair which those most nearly concerned heartily wish he would let alone, and which is yet of such a nature that they are ashamed to forbid his interference. He will come and demand interest from his debtors, at the moment when they are engaged in a sacrifice and feast. If he happens to be present at a neighbor's house while a slave is beaten, *he recounts* an instance which occurred in his own *family, of* a servant who, being thus corrected, went and



THE BLUNDERER.

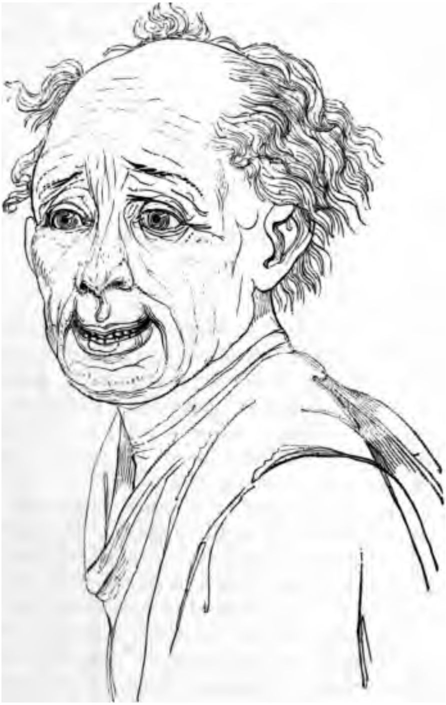
He appears to give his evidence at the moment when a cause is adjudged.

himself. Should he be chosen to arbitrate parties who wish to be reconciled, he will, bungling interference, set them at variance He calls on a partner to dance who has not ped.

XIV.

THE BUSYBODY.

In the proffered services of the Busybody there is much of the affectation of kind-heartedness, and little efficient aid. When the execution of some project is in agitation, he will undertake a part that greatly exceeds his ability. After a point in dispute has been settled to the satisfaction of all parties, he starts up, and insists on some trivial objection. He directs the waiter at a banquet to mix more liquor than the company present can possibly drink. He interferes in a quarrel between parties of whom he knows nothing. He offers to be guide in a forest; and presently he is bewildered, and obliged to confess that he is ignorant of the way. He will accost a general at the head of his troops, and inquire when battle is to be given, or what orders he intends to issue for the next day. He is wont to give his father information of his mother's movements. Although the physician has forbidden wine to his patient, he will, nevertheless, administer some; just, as he says, by way of making an experiment. When his wife dies, he inscribes on her monument, not only her name and quality, but those also of her husband, father, and mother; and adds, ' All these



THE BUSYBODY.

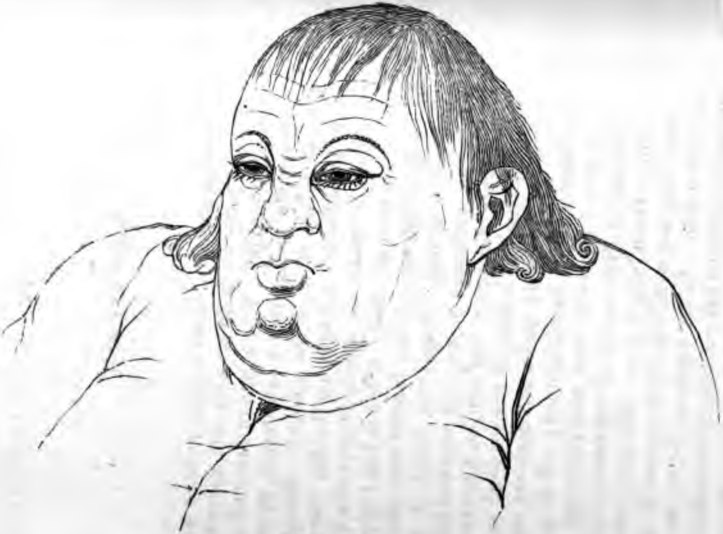
He undertakes a part that greatly exceeds his ability.

were persons of extraordinary virtue.' He cannot take an oath in court without informing the by-standers that it is not the first time his evidence has been called for.

XV.

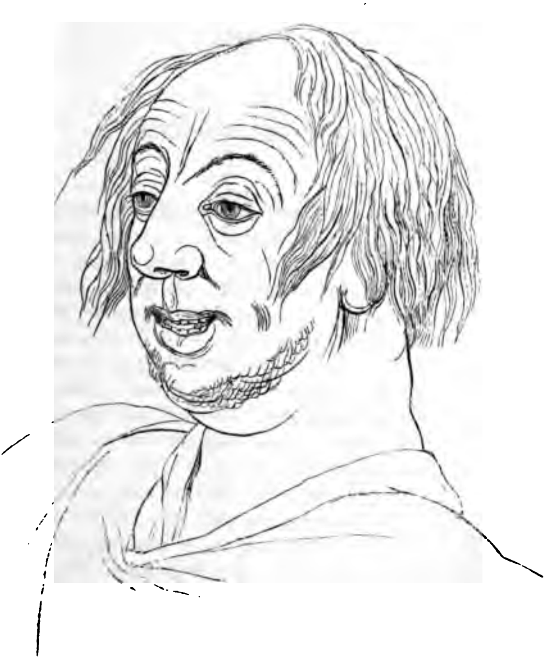
THE STUPID.

THERE is a sluggishness of mind in some persons which occasions them perpetually to stumble into absurdities of language or behavior. It is a man of this sort who, after he has made and proved a calculation, turns to his neighbor to ask what is the amount. Being defendant in an action for damages, on the day when his defence should be made, he utterly forgets the affair, and goes to his farm as usual. Often it has happened to him to be left sleeping in the theatre long after the spectators have retired. Staggering home at night, after eating an enormous supper, he wanders into his neighbor's court, instead of his own, and is bitten by the dog. Articles which himself has received and put in store, he is unable to find when they are wanted. He is informed that a friend is dead; and he goes to the house with a sorrowful face and streaming eyes; yet he salutes the first person of the family whom he meets with—'Good luck to you!' He will, with much ado, take witnesses with him when he goes to receive payment of a debt. In the depth of winter he scold his servant because he has not bought cucumbers. H will urge his sons to continue wrestling or runnin till they are thrown into a fever. At his farm undertakes to cook the pottage; and in doi he puts salt to the mess twice, so that i



THE STUPID.

He is unable to find what he himself has hid

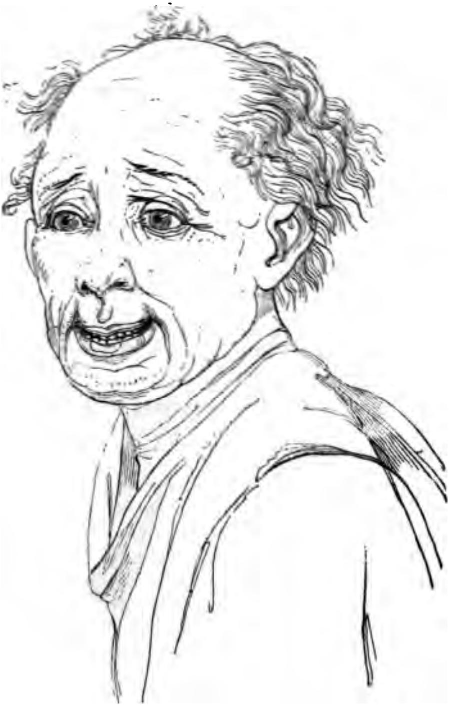


THE BLUNDERER.

He appears to give his evidence at the moment when a cause is adjudged.

d himself. Should he be chosen to arbitrate en parties who wish to be reconciled, he will, s bungling interference, set them at variance

He calls on a partner to dance who has not pped.

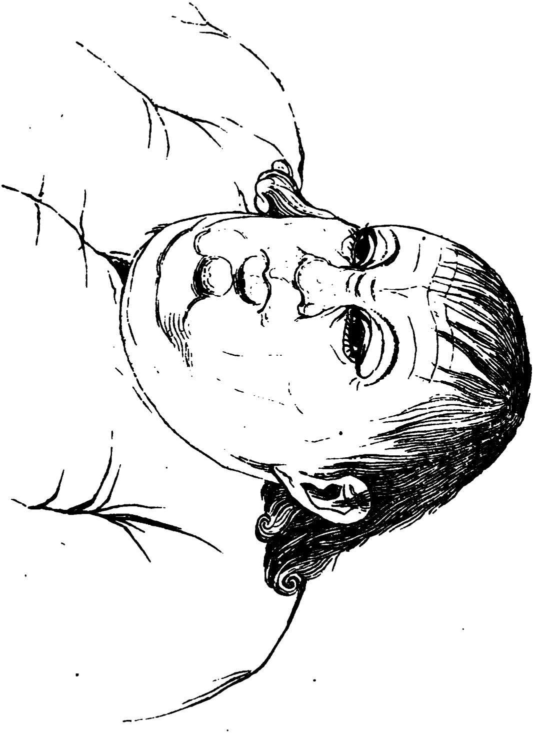


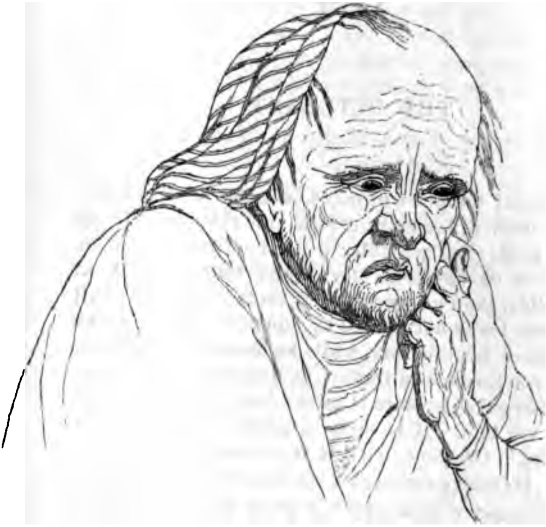
THE BUSYBODY.

He undertakes a part that greatly exceeds his ability.

persons of extraordinary virtue.' He cannot take ath in court without informing the by-standers it is not the first time his evidence has been called of the month, he directs mulled wine to be prepared for the family; and going himself to purchase myrtles and frankincense, he returns and spends the day in crowning the statues of Mercury and Venus. As often as he has a dream he runs to the interpreter, the soothsayer, or the augur, to inquire what god or goddess he ought to propitiate. Before he is initiated in the mysteries, he attends to receive instruction every month, accompanied by his wife, or by the nurse and his children.

Whenever he passes a cross-way, he bathes his head. For the benefit of a special purification, he invites the priestesses to his house; who, while he stands reverently in the midst of them, bear about him an onion, or a little dog. If he encounters a lunatic or a man in a fit, he shudders horrifically, and spits in his bosom.





THE PETULANT.

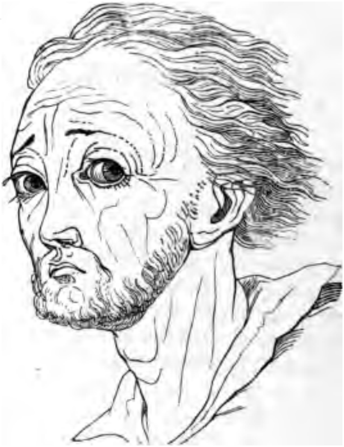
He quarrels with heaven, not because it rains, but because the rain comes too late.

XVIII.

THE PETULANT.

TULANT temper will make occasion, where it can-
find reason, for murmurings and rebukes. If his
d sends the grumbler a portion from a feast, he
rns by the bearer no other answer than this: 'What
, didst thou grudge me thy broth, and thy small
, that I was not invited to supper?' He repels the
ness of his mistress, while he mutters, 'I wonder
if you love me in truth:' he quarrels with heaven,
as he says, because it rains; but because the rain
es too late. If he finds a purse on the road, he
aims, 'Copper!—ah! it is not my luck to find
.' Having purchased a slave, after long haggling
the vender, at a very low price, he says, 'Think
I should have got him so cheap if he had been of
worth?' To the messenger who brings the happy
gs of the birth of a son, he replies, 'Ay, and
u were to add, that I have just lost the half of my
ne, you would only say what is true.' After he
gained a cause by the unanimous verdict of the
es, he turns on his advocate, whom he upbraids for
ng omitted some particulars in his defence. When,
emergency, his friends support him with ample

loans, and say, 'Come, now, be joyful;' he replies, 'How can I be joyful, seeing that all this money must be repaid, and that ever after I must owe to each of you a debt of gratitude?'



THE SUSPICIOUS.

'Is the bar put to the hall door?'

XIX.

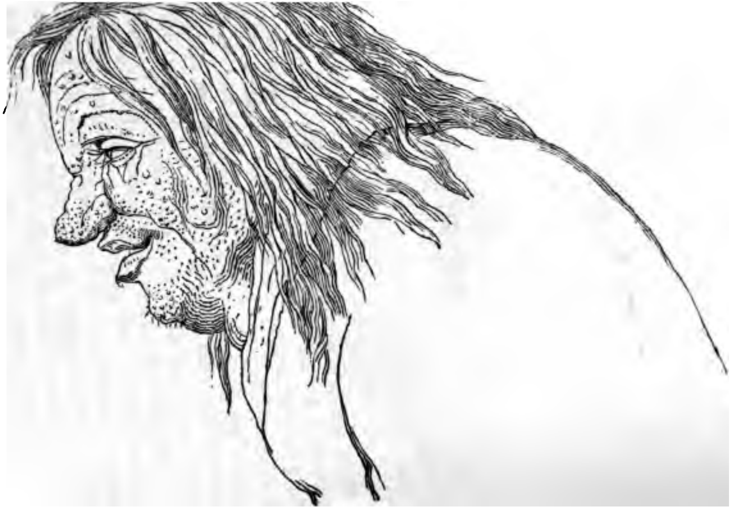
THE SUSPICIOUS.

picious man imputes a fraudulent intention to
e with whom he has to do. When he sends a
to market, he presently despatches another
n, to inquire the price of the articles pur-
On a journey, he counts the money in his
every stage. He is scarcely in bed before he
wife if the chests are locked,—the cupboard
-and the bar put to the hall-door. In vain she
im that all is safe:—up he jumps, undressed
footed as he is; and, lighting a candle, goes
ound the house; and hardly then resigns him-
eep. He goes to receive interest for his loans,
nied by witnesses, lest his debtors should deny
ds. He sends his cloak to be cleaned, not to
fuller, but to him whose surety he thinks the
ponsible. He will invent any excuse rather
l plate to a neighbor. He suffers not his slave
him, but commands him to walk before, lest
d make his escape. If a customer who comes
hop takes up an article, and intimates that he
r credit, he says, 'No: if you have not the
eave the article; for I shall have no oppor-
send for the money.'

XX.

THE FILTHY.

THIS fellow neglects his person till he becomes a nuisance to all about him. Leprous, covered with ulcers, and having his finger-nails unpared, he frequents society; and he thinks to excuse the offensiveness of his disorders, by saying, that these infirmities are constitutional; and that his father and grandfather before him were afflicted in the same way. He applies no remedies to the sores and wounds which cover his legs and fingers, but suffers them to fester, till they become incurable: he is hairy as a bear; and his teeth are black and decayed; so that he is altogether an unapproachable and most unsavory personage. His manners are like his appearance. He wipes his nose with *his sleeve;* talks as he eats; lets fall his food from *his mouth; and* raises the wind from his stomach



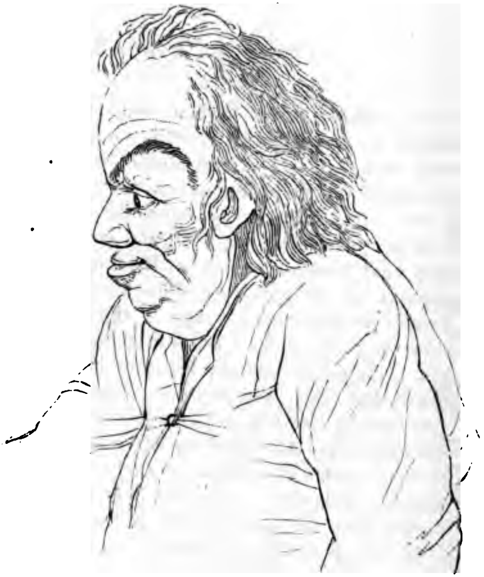
THE FILTHY.

XXI.

THE DISAGREEABLE.

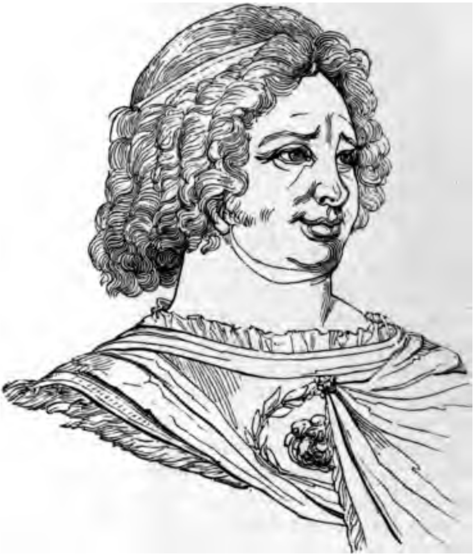
It is perhaps easier to bear with a neighbor, from whom we occasionally receive some serious injury, than with a constant companion, whose conversation is tedious, and whose manners are unpleasing. Such a one, for example, will enter the house of a friend, just as he has retired to rest, and awake him, that they may chat together: or he will almost forcibly detain persons in conversation who are going on board a vessel already under weigh in the harbor, intreating them to pace up and down with him awhile on the pier. He takes the babe from the breast of the nurse; chews the food, and feeds it; and though the child screams, he persists in his endeavors to soothe it with his chirping. At dinner he will describe minutely the several effects of a dose of medicine he has lately taken; and add, 'Ay, the bile I brought up was darker than the soup you are eating.'

In a large company, he will accost his mother, saying, 'Mother, what day was it that I came into the world?' He lets us know that he has at home a cistern of marvellous cold water: also, that his garden is well supplied with choice herbs; and that his house is as much frequented as an inn. When he has company at home, he calls on his jester; and wishing to make a display of the fool's talent, he says, 'Come, *now, sir,* I pray you make the company merry.'



THE DISAGREEABLE.

—a companion whose conversation is tedious, and whose manners are unpleasing.



THE VAIN.

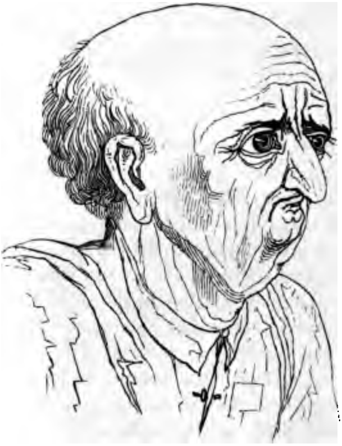
Clad in the robe of ceremony, he stalks about in the forum.

XXII.

THE VAIN.

HEN ambition is the ruling passion of a vulgar mind,
shows itself in the eager pursuit of frivolous dis-
nctions. The vain and vulgar man strives always to
ain a place at table next to the master of the feast.
hen his son is of age, instead of a private festival
mong his friends, usual on such occasions, he makes a
lemn journey with him to Delphos, there to conse-
rate to Apollo the honors of his shorn head. He
kes vast pains to be provided with a black servant,
ho always attends him in public. If he has a con-
iderable sum of money to pay, he provides himself
ith new coin for the purpose. When he slays a sa-
rifice, he fastens the front of the victim adorned with
haplets at the entrance of his house, that all who
isit him may know that he has sacrificed an ox. If
e has joined in a cavalcade, he sends his servant
ome with his horse and its trappings; but he retains
he robe of ceremony, with which he stalks about in
he forum during the rest of the day. When his fa-
orite dog dies, he deposits the remains in a tomb,
nd erects a monument over the grave, with an in-
cription,—'Offspring of the stock of Malta!' Having
edicated a brazen coronet to Esculapius, he incum-
ers it with chaplets. He is exquisitely perfumed
ery day.

He is fond of being associated with the officers whose business it is to regulate the celebration of the sacred rites, in order that he may have to announce the course of the solemnities to the people. On such occasions, being crowned, and clad in a white robe, he goes forth, proclaiming—'O, ye Athenians! receive the favors of Heaven; for we, whose office it is, have offered to the mother of the gods sacrifices—worthy and fair!' So said, he goes home in great glee, and tells his wife that he has passed the day most felicitously.



THE PENURIOUS.

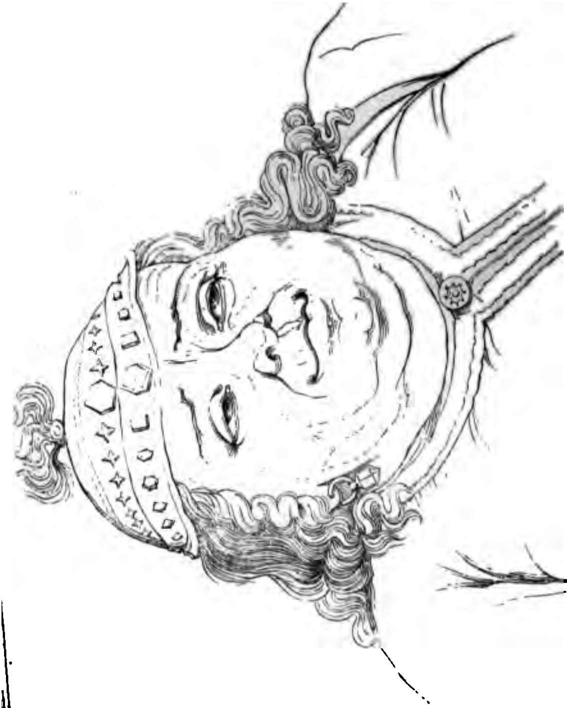
He turns his threadbare coat.

XXIII.

THE PENURIOUS.

who would rather expose himself to contempt than
r a trifling expense deserves not to be called fru-
but penurious. The penurious man will save a
ry sum on occasions which bring his sordid temper
er general observation: for example, if he has
declared victor in verse, he dedicates a wooden
n as his offering to Bacchus; on which however
not ashamed to inscribe his name. When, in the
mbly of the people, an immediate contribution is
d, he either refuses his assent, or he slinks away
the assembly. At the marriage of his daughter,
ells all the flesh of the victims, except the dedi-
d portion; and the servants hired for the occasion
entertains at board wages. If he is master of a
el, he will spread the matting of the steersman on
deck for himself, that he may spare his own bed-
g. He will go to market, and bring home the meat
er one arm and the vegetables under the other,
er than give a penny to a porter. Having but one
k, he stays at home while it is cleaned. If he
s a poor neighbor at a distance who is likely to
a loan of him, he turns out of the way, and gets
e. *He will not* maintain waiting-maids for his

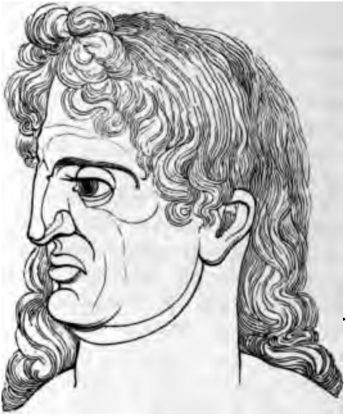
wife, as his station requires, but hires whom he can find, on occasions of ceremony. He rises early; sweeps the house himself; makes the beds; and, when he sits down, forgets not to turn his threadbare coat.



XXIV.

THE OSTENTATIOUS.

E absurd vanity of the purse-proud man leads him make as many false pretensions to wealth as the riest knave who lives by seeming to be what he is not. boaster of this sort frequents the Exchange; and, ile he gathers strangers around him, talks of the h cargos which he pretends to have on the seas: en he tells what loans he has abroad, and what is the nount of interest on them. Or you may see him alking along the road, while he lolls on the arm of a ance companion, whom he informs that he was one those who served in the expedition into Asia under lexander; and that, in the spoil which fell to his are, there were many costly vessels studded with ms. This leads him to talk of eastern magnificence; d he stoutly contends that the artificers of Asia are comparably superior to those of Europe. He pre-nds to have received letters from Antipater, stating at the victorious king had just returned to Mace-nia. He declares, that although he possesses the stly license for exporting timber, he has forborne to ake use of it, lest he should give occasion to the alicious remarks of some who would envy him his ivilege. In a company of strangers he recounts, at during the *late scarcity* he expended more than *e talents in corn, to* be distributed among the poorer citizens; and doubting whether he may not have underrated the sum, he requests one of the company to assist him in going through a calculation, by making a list of those who were the objects of his munificence, and the relief afforded to each; when, pretending to name above six hundred persons, the result proves that, instead of five, he must actually have expended not less than ten talents on the occasion. Nor does he include in this computation the maintenance of his galleys, nor sundry disbursements consequent on the gratuitous discharge of public business. He goes to the stalls where the finest horses are exposed for sale, and pretends to bid for them: or, at the shop of the robe-maker, he requests a cloak to be shown to him of the value of two talents; and then takes occasion to reprove his attendant for not being furnished with gold. He lives in a hired house; yet he assures a visitor, ignorant of his affairs, that he inherited the house from his father; but that, finding it too small for the entertainment of his friends, he intends to sell it.



THE PROUD.

He is never the first to accost any man.

XXV.

THE PROUD.

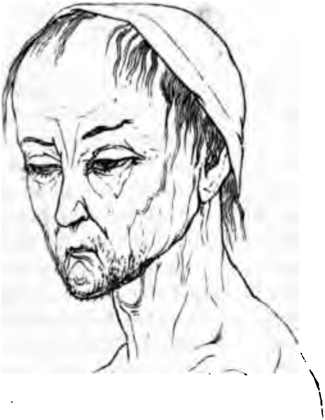
THE proud man regards the whole human race with contempt, himself excepted. If you wait on this arrogant personage, even on the most urgent business, you must attend his pleasure: 'I will speak with thee,' says he, 'after supper, as I take my walk.' If he has rendered a service to a man, he will remind him of it as he meets him in the street, and in a loud voice goad him with the obligation. He is never the first to accost any man. He commands tradesmen, or others who transact business with him, to be in attendance at break of day. He returns the salute of no one in the public ways; and even endeavors to avoid seeing his acquaintance, by looking on the ground: or he tosses his head, as if the earth and all who walk on it were unworthy of a glance. When he invites a party of his friends, he deigns not to sup with them, but commits the care of entertaining the guests to one of his servants. He is preceded in his visits by a footman, who announces his approach. He suffers no one enter his apartment while he dresses, or while he nes. If he has monies to pay or to receive, he calls a servant to cast the counters, and afterwards to ake out the bill. When he writes a letter of business, he condescends to employ none of the ordinary rms, as,—You will oblige me by doing so and so; ut it is his manner to say, 'This is my pleasure: I ave sent one who will receive what you have to eliver: let the business be thus ordered; and that ithout delay.'

XXVI.

THE FEARFUL.

THERE is in some men a constitutional d the spirits, which renders them liable to th tyranny of fear. The diseased imagination ful man seems to obscure his perceptions; f makes a voyage, he mistakes a cluster of d montories for a fleet of pirates. As soon begins to roll, he inquires if there be not so person on board; and when she tacks, he qu steersman, if the ship keeps near enough of the channel, and what he thinks of the of the heavens. Presently, turning to a who sits near him, he declares that he ha frighted by a certain dream: forthwith he heavy cloak, delivering it to his servant, t be unincumbered in case of sudden danger. as his fears increase, he intreats the captai for land, and put him ashore.

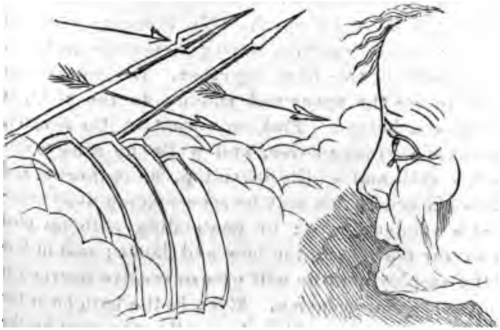
Unhappy is he who, thus haunted wi spends his life amidst the perils of war. A is reported that the enemy approaches, h comrades about him; and, looking round, p doubt whether there be any hostile force wi but when he actually hears the shouts of tants, and sees some fall about him, he de in his haste to join the ranks, he has fo *sword*: and away he runs to his tent, from



THE FEARFUL.

He declares that he has been affrighted by a certain dream.

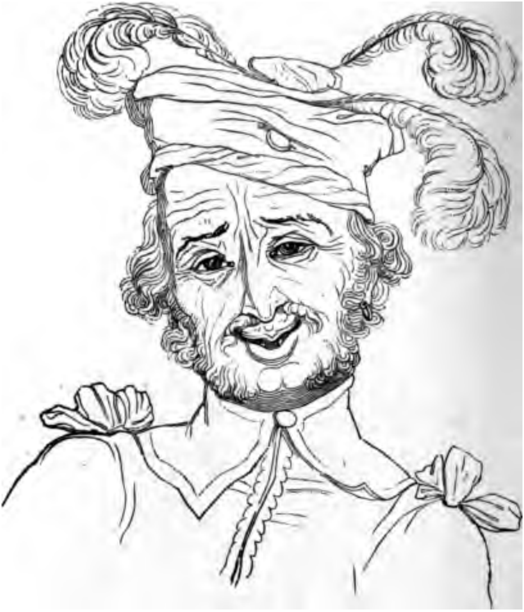
despatches his slave, as he says, to watch the motions of the enemy: meanwhile he hides his weapon under the bedding, and then spends the time in searching for it. Peeping from the tent, he sees a wounded man borne into the camp by his friends: he runs out to meet him; bids him be of good courage; and undertakes the care of him, sponging the wound, and driving away the flies: in truth, he will do any thing rather than face the enemy. As he sits in the tent by the wounded man, he hears the clang of the trumpeter sounding to the charge: 'Wert thou given to the crows, with thy noise, this poor fellow might get a little sleep.' Besmeared with blood from another's wound, he runs out to meet those who are returning from the field; to whom he declares that, at the extreme peril of his life, he has rescued a friend from the hottest of the fight; and leading his comrades and friends into the tent, he repeats the tale to each: 'There,' he exclaims, 'behold the man whom, with my own arms, I bore from the field!'



XXVII.

THE OLD TRIFLER.

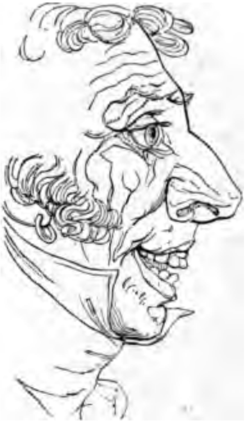
THIS foolish fellow, although he is threescore, would fain distinguish himself in accomplishments and exercises proper only to youth. He commits verses to memory; and, attempting to sing them over the bottle, cannot recollect two lines together. He learns from his son to use the spear and shield; to the right, to the left, and behind. Making a visit in the country, he mounts a strange horse, and while he aims to display his skill and agility in riding, he is thrown, and breaks his head. He may be seen fencing and thrusting at a wooden figure; or contending with his own servant for mastery in the bow and lance; and in this worthy employment he will give or receive instruction with equal condescension. Even in the bath he is the finished performer; which he makes apparent by the *ridiculous* alertness of his turns and capers. But to



THE OLD TRIFLER.

He undertakes to fiddle and dance to his own tune.

im in perfection, you must observe him when, to e a party of ladies, he undertakes to fiddle, and to his own tune.

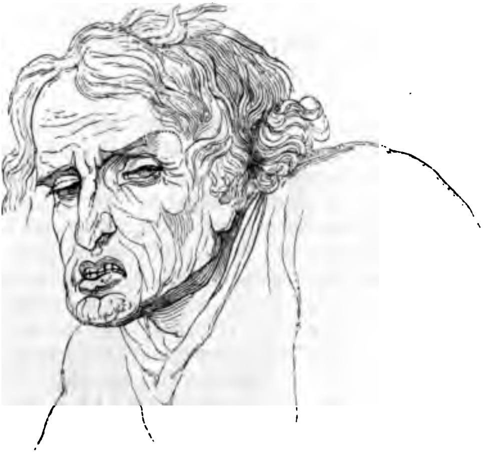


XXVIII.

THE DETRACTOR.

THE Detractor utters not a word that does not betray the malignancy of his soul. If he is asked—what sort of a person is such a one? he replies as if the man's genealogy had been required;—'Ah, I know him: his father's name was at first Sozias; a name befitting his servile condition: it was while he served as a common soldier that he acquired the appellation Sosistratus: some time afterwards he was inscribed among the citizens of the lower order. As to his mother, she was *a noble Thracian*, no doubt, for women of *her sort* are accounted *noble* in that country. The man himself is such as his origin would lead one to suppose—he is the veriest scoundrel alive.' Then he adds in explanation of what he had said of the man's mother, 'These Thracian women practise every sort of outrage on the highway.'

If he comes into a company where a neighbor is defamed, he presently takes the lead in the conversation:—'Yes,' he begins, 'there is not a being on earth I detest so much as the man you are speaking of: his looks are enough to condemn him: was there ever such a villain? you may take, as a specimen of his *character*, what I know to be a fact, that he ordinarily *sends his wife* to market with three halfpence to buy



THE DETRACTOR.

He will even speak ill of the dead.

ns for the whole family; and that he obliges
athe in cold water in the depth of winter.'
oment any one leaves the company, the De-
fails not to introduce some tale to his disad-
; nor is there any one of his friends, or any
r of his family, who escapes the scourge of his
: he will even speak ill of the dead.

XXIX.

THE OLIGARCH;

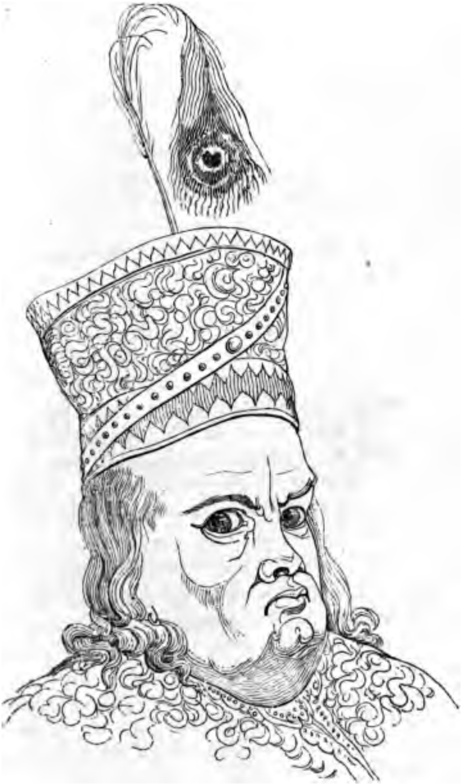
OR, THE ADVOCATE OF DESPOTISM.

An arrogant desire to dominate over his fellows appears in the opinions, the conduct, and the manners of this partisan of despotism. When the people are about to elect colleagues to the archons for the direction of some public solemnity, he stands up to maintain that the magistracy should on no occasion be shared. And when others are voting for ten, his voice is heard exclaiming—'One is enough.' Of all Homer's verses, he seems to have learned only this—

—————think not here allow'd
That worst of tyrants, an usurping crowd.

He is often heard using expressions of this sort: 'It is advisable that *we* should withdraw to consult on this business. Let us separate ourselves from the mob, and from these popular meetings. This access of the populace to the magistracy should be barred.' If he meets with any personal affront, he exclaims—'That they and I should live within the same walls is insufferable!'

At noon he stalks abroad, sprucely dressed and trimmed, and he drives the world before him with *haughty* defiances, as if he could not think the city



THE OLIGARCH.

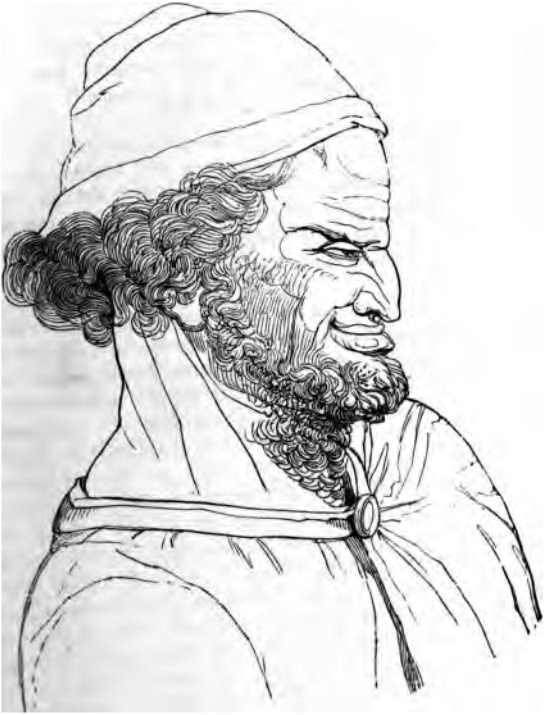
He heartily **hates the demagogues.**

the mass of the people should be ex-
He loudly complains of the outrages
he higher classes from the crowd of liti-
urts of justice ; and he tells of his hav-
confusion in the assembly of the peo-
ntact of a squalid shabby fellow, who
beside him. He inveighs against the
s, whom he professes to hate heartily:
us,' he adds, 'who was the author of all
he state.' Such is the discourse which
foreigners, and with the few citizens
is like his own.

XXX.

THE MALIGNANT.

SOME men love and pursue evil, purely for its own sake, with an eager relish. A man of this temper seeks his element amid the turbulences of public life. His chosen associates are men of ruined fortune, especially those whom sequestrations and forfeitures have rendered ill-affected to the government. In such society he thinks to become at once thoroughly practised in mischief, and formidable to the state. If the conduct of men of worth and principle is spoken of before him, he throws in some insinuation—'So goes the world:' or he boldly affirms that there is no such thing as an honest man; that all are knaves alike. The good he defames and persecutes: the bad alone he applauds, as men of a liberal spirit. If a man of his own sort is candidate for an office, he will grant that there may be some truth in what is commonly reported of him; but as to such and such charges, he has never heard of them before: yet, be these things as they may, 'he is a fellow of a noble spirit, a firm friend to his party, and a man of splendid talent: in short, you can nowhere find one so fit for the office.' He sides with any one who in the assembly of the people, or in the courts of justice, is pleading a desperate cause. If he is on the bench when some flagitious *state*-prisoner is at the bar, he urges the principle,



THE MALIGNANT.

—ever ready to head a licentious mob.

at it is not the man's character, but the mere fact in iestion that is to be determined. 'Be it,' says he, hat the fellow disturbs the repose of men in power; et is he the people's dog; he keeps watch against ose who would invade their rights: and if we abanon such men, we shall no longer find any who will oncern themselves for the interests of the commonealth.'

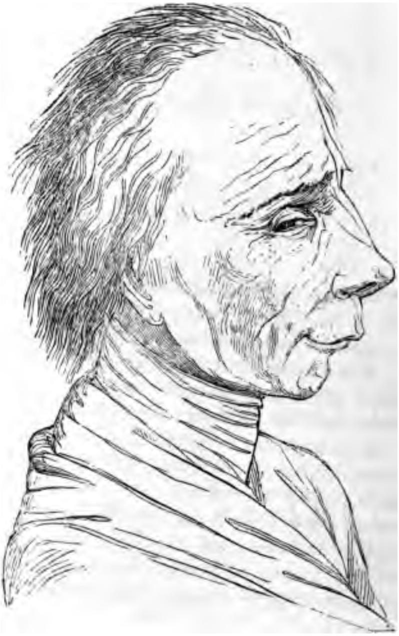
He is the true demagogue, ever ready to head a lientious mob. If any measure is to be carried in ourt against law and equity, he will associate himself ith the judges, that he may give the business his best id. Whether he be advocate or judge, it is his rule o put the worst interpretation of all that is said by n opponent.

We may safely say, even if such a man's personal onduct never offends the letter of the law, that he who s the professed patron and friend of knaves is himelf a knave. So true is the proverb, that 'Like loves ike.'

HINTS

ON THE

IVIDUAL VARIETIES OF HUMAN NATURE.



THE SOPHIST.

HINTS

THE INDIVIDUAL VARIETIES OF HUMAN NATURE.

THE DISSEMBLER.

TUTIONAL simulation perhaps most often re-
om a malformation of the intellect, and be-
›y consequence and habit a disease of the sen-
. It seems to have its origin in the faculty of
:ion: an excessive determination of thought
ı the relations of cause and effect will tend to
ıe mind onward, beyond those that are obvious
tural, among those that are obscure, remote,
inute. The connexions of cause and effect,
ble in the world of human affairs, being much
nstant, uniform, and simple, than those which
sented to our senses in the world of nature,
gion of hidden causes and uncertain effects
a peculiarly seductive field of exercise to mal-
minds of the class above mentioned. The
e complications that arise from the combined
of many individuals; the concealed motives,
'n circumstances, and future conduct of other
gether with the many possible consequences
vords and actions of the individual, all yield

abundantly the matter from which may be spun endless films of probability. A predominating taste fo
the pursuit of this gossamer stuff, and a facility i
making retrograde calculations of conduct dependin
from it, are often the primary causes of habitual simulation. It is true however that a perverted taste
this sort cannot fail soon to corrupt the sentiment
nor perhaps does it ever take the lead in a mind th
has by constitution the full pulse of kind and nobl
emotions.

This same tendency to pursue the remoter connexions of causes may produce, according to the d
rection that may be given to the character by its oth
component principles, or by external circumstance
either the dissembler and knave, or the abstru
thinker, and subtle sophist; and where there is th
similarity in the intellectual conformation there w
often be a striking resemblance in manners and
forms, even between individuals who differ as wide
as possible in moral character. I could place besi
each other two persons, the one a man of high i
tegrity, the other a knave, resembling each other ph
siognomically in a degree that can only be explain
by tracing the two minds to their elements. The fi
named of this pair, a man of unblemished honor a
great simplicity of manners, passes in society for
profound thinker: he is distinguished by his pr
pensity to pursue the abstruse suggestions of caus
tion: he is perpetually imagining connexions amo
facts absurdly remote: he is an exact divider of ha
in metaphysical discussions, and a sophist in arg
ment, not because he wishes to mislead others, b
because he is himself constantly misled by his o
exquisite sagacity. The second is a thorough knav
one who, while he pursues his object through the p

of falsehood and fraud, delights more in the way than in the end: his pleasure is rather in his work than in his wages. Though the love of gain is ostensibly the leading motive of his life, it is in fact the developement and exercise of his faculty that is the ruling passion of his mind; and while successfully working the machinery of deception, he feels a zest and satisfaction akin to the enthusiasm of genius.

If the two faces are compared, I will not affirm that there will be no physiognomical indication of the vast moral difference between the two characters; but while this indication will be of the faintest kind, difficult to be ascertained or described, the identity of the intellectual element is declared by the prevailing similarity of form and expression. A physiognomical description of the two faces would agree in such particulars as the following:—A bony structure, more properly called slight than delicate; defective in symmetry, and graceless in its outlines. The integuments thin, redundant, and flaccid. In the complexion of the two men there s less resemblance; that of the sophist being clear and cold; while that of the knave is lightly suffused with bile. In both faces the cartilages are sharply expanded. But it is chiefly in the habits of the muscles, their actions and subsidence, that the two minds discover their elementary affinity. The specific nature of the intellectual conformation, as displayed in the tate of the facial muscles, is, in most instances, easily perceived, and as easily distinguished from the indications of moral or animal dispositions. Muscular action in the face, accompanying emotion, is of a more perfect kind than that which attends simple intellection. During a purely intellectual operation the muscles are held in a state of suspension, or of unsteady *counteraction:* *there* appears to be a contention, either between antagonist muscles, or between the muscle and the weight of the part it sustains. This is to be remarked especially in the eyelids, the brows, and the under jaw. And a suspensive habit of the muscles of these parts may be considered as the primary characteristic of the two faces of which I am speaking. A suspended, or dropping, not a fallen, or motionless lid, seems, alike in the sophist and the knave, to screen the senses while the mind is gone in quest of some remote or minute suggestion. And a similar suspensive retraction of the jaw by the temporal muscles, and a puckered lip, all indicate that sort of groping alertness of thought which is the characteristic state of this class of minds. The contraction of the brows belongs more often to some imperfect emotion than to intellection: it will be found oftener in the sophist than in the dissembler: as a concomitant of knavery, it belongs only to faculties of the lowest order. In such cases the action of the muscles of the brows is infirm, catching, and unfinished: the straitened intellect betrays its embarrassment as it works its way through the dimness of its own moral perversion.

It is generally true, that muscular action in the face, after deducting for the degree of present emotion and exertion, is in inverse proportion to the rate of intelligence; or, at least, to the soundness of the faculties: the more mind, the less exterior movement. Hence it is, as every observer of faces and characters knows, that the most able and accomplished dissembler is the one who is the least likely to be detected by his physiognomical expression. Nor is this to be attributed so much to a higher proficiency in the arts of self-command and concealment, as to the excellence of the intellect. There are knaves whose tact is so

ı, whose perceptions are so quick, and whose reason-
powers are so perfectly serene and free from ob-
ıctions, that, even while watching the crisis of a
t, or actually fingering the threads of a fraud, they
;ht safely place their smooth, gay, and tranquil
es by the side of the open-eyed ingenuousness of
ıth, or challenge comparison with the bland smile
beneficence and integrity: on the other hand, there
to be found luckless faces, very likely to bring
ir owners under unfounded suspicion, which yet
icate nothing worse than the alternate perplexity
l chuckling satisfaction of a petty mind, childishly
fty, perhaps, in trifles, but thoroughly honest in
tters of importance. If then, as there is reason to
ieve, the elements of the mental constitution pre-
l, in physiognomical expression, over the indica-
ıs of the actual moral condition of the individual,
vill follow that discriminations of moral character,
nded on pretended physiognomical or craniological
es, have scarcely a chance of being correct. Such
isions are liable to error in many ways: for even
he elements of mind were scientifically known; and
he constant external symbols of these elements were
ertained; and if the results of individual combina-
ıs of these elements were understood; a capital
rce of misinterpretation would remain, because that
ich is most important in the actual condition of the
ıd is often very remotely connected with muscular
ion, and wholly independent of original conforma-
ı. And besides these uncertainties, belonging to
imperfect state of our knowlege of human nature,
re is to be remembered the vagueness of even the
st precise verbal descriptions of form, and the in-
rect observation of him who applies the rule in
h *particular case*. That sort of practised talent of

observation which is usually called tact, is a bett guide than any physiognomical rules can be : but th faculty is liable to much fortuity; and it is incommun cable. But in using either tact or rules for the di cernment of character, we prosecute the study of hu man nature in the wrong direction.

THE ADULATOR.

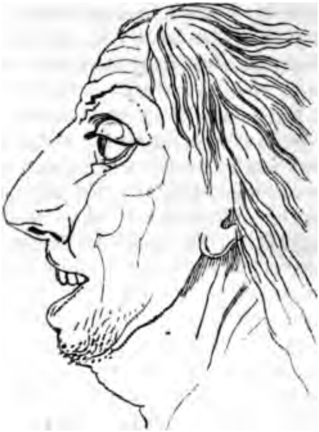
It is not my intention to occupy the space allotted to these notes by observations on those of the characters that are nearly allied to each other: I shall rather select such as may be assumed as leading examples of distinct classes. The parasite is a dissembler, distinguished from his class only by the actual corruption of his sentiments, and the concentration of his faculties on a particular object. If it were intended to adduce instances for the purpose of physiognomical analysis, a distinction must be observed: there are flatterers from policy, who have a reserve of self-respect, and whose pride is crushed as often as they cringe; and there are flatterers, the most proper examples of the class, who are trailed at the heels of a superior from mere abjectness of soul and debility of volition. The profile (page 11) may perhaps be considered as an instance of this kind. Its obvious expression is that of abject devotion to a particular object, animated by lurking treachery. The whole contour, especially of the nose, indicates a degree of enterprising cupidity, without which a mind so much paralysed in its emotions could not support the incessant labors of adulation.

THE GARRULOUS.

THE distinction commonly made in the use of
terms garrulity and loquacity is founded on an es
tial difference between the two dispositions. Garr
results from the relaxed condition of faculties w
either have been, or which might become, if a t
could give equilibrium to the mind, alert, and per
energetic. It is a case of debility. Loquacity is
constitutional: it is the habit of the faculties in
healthiest state. It is a case of excessive excitab
often connected with some original excellence i
organs of speech. Garrulity has its fits and it
lapses: the peal of one hour will be followed b
torpor of the next. Loquacity is more equable:
velocity may vary, but the movement is con
Men are liable to become garrulous: women are s
times loquacious. A garrulous child may make a
man: a loquacious child will be a talker to his
breath. The talking of the garrulous is the jin
of bells loosely hung in the wind: the talking o
loquacious is the vibration of chords too ti
strained. Garrulity is broken, abrupt, and al
tending towards incoherency: the actual associa
on which the series of suggestions are linked tog
are commonly occult; and often not easily to b
vined. The supply of thought seems never to
much above the level of its exit. But loquacity is
tinuous, copious, exuberant; the scatent stream
out, and indicates a bursting pressure from withi

That current of ideas which flows on through the mind whenever it is undirected by volition, and undisturbed by emotion, has a character not difficult to be distinguished: it is to be known by the apparent prevalence of some of the simpler laws of suggestion; such as the proximity or contact of objects, in time or place; or the accidental consonance of words; or the perceptions of the instant. Although it may not be easy at once to detect the real links of connexion in a garrulous effusion, we shall rarely fail to perceive the fact whenever the mind thus dreams aloud, and the tongue is tracking a series of fortuitous associations: in such a case we are permitted to inspect, through the organs of speech, as a transparent medium, what might be called, if the allusion could be allowed, the peristaltic motion of the mind. In this movement there is that peculiar character of even-pacedness which belongs to all the undisturbed operations of nature. This immediate connexion of the faculty of speech with the involuntary current of thought always implies the natural infirmity, the immaturity, the temporary suspension, or the decay of the will: hence it is the frequent concomitant of infancy, of sickness, of constitutional weakness of mind, and of extreme age; but it occurs in no case of totally deficient or exhausted excitability.

The head (III. p. 13) exhibits the symptoms of a high degree of constitutional excitability, together with a hopeless infirmity of will. The current of involuntary thought, though neither deep nor rapid, flows with a force too great to be arrested or diverted by the other faculties: reason bends in the stream, and the slender emotions float like straws on the surface. The hair of the head falls from the crown, as if it were the very symbol of a still and continuous rain of words: the sunken lids, the dropping lip, and flaccid integuments, declare the intire relaxatio the muscular system, and the concomitant deca the voluntary principle: at the same time the res and sanguine temperament keeps the mind afloat al the level of inanity or torpor. This head may be c pared with the outline beneath, which exhibits a approach to idiotism. Here is the same debility, a scarcely less sanguine temperament; but, from a physical straitness or obstruction in the mechanis the mind, there is no reservoir of ideas capac enough to supply a flow even of the most inane ga lity. The successive changes in the consciousnes this half-idiot consist of flashes of thought and em imperfectly indicated by a perpetual incoherent lence of muscular action.



If we had before us the originals of these two ketches, they might be assumed as proper instances n which to study the phenomena of the constant inoluntary movement of the mind, exhibited in a nearly imple state, and developed in a way much better dapted to the purposes of philosophical analysis than ur personal consciousness can ever be. These pheomena should be compared with those presented by he mind during infancy, when the current of thought lepends more on instant sensations than on memory; nd these again with the effects produced by the intire uspension of the voluntary principle in sleep, when he suggestions of memory prevail over those of sensaion. The human mind, complex in its original conormation, and almost infinitely complicated by the ontinued interaction of its elements, is very rarely xposed to our observation under any near approxination to a simple state; that is to say, when one of ts elements is in undisturbed operation. Such intances, whenever they occur, deserve the special atention of the student of human nature. The time so ften spent by the metaphysical inquirer in painful and navailing efforts to hold asunder the elements of his wn consciousness, would probably produce results nore certain, intelligible, and useful, if employed in he analysis and comparison of other minds, as they are xposed to observation in the physical appearances, he words, and the conduct of the individuals who suround him. In the former course, as experience has mply proved, little can be gained beyond a higher laboration, or a new combination of abstract phrases, vhich, after all, will be fully intelligible to no one but o their inventor. In the latter course general facts night be gradually ascertained; and the science of the nind might be so constituted, as should render it wholly independent of logical niceties, or prudish delicacies of expression. It seems to have been too generally assumed as an obvious and unquestionable principle, that when mind is to be made the subject o philosophical investigation, the sufficient materials o the inquiry are contained in every one's consciousness that the whole study is introspective; and that a perfect analysis of a single mind would yield us all that attainable, or even desirable, in this department of knowlege. It is true that it has been the common practi of metaphysical inquirers, especially in modern time to make occasional references to facts gathered by o servation; but this has only, or chiefly, been done wh such facts seemed conducive to the establishment a illustration of a theory which had been previous formed by an introspective analysis of its author's i dividual consciousness. It hardly needs to be show that the analogy of the inductive philosophy points a method directly the reverse of this. We must i deed learn, in the first instance, by the introspecti of our own minds, to interpret the symbols of mind they are every where presented to our observation the forms and the actions of conscious beings. B having once mastered these symbols, we should henc forward be employed, not in an inane measureme and remeasurement of our alphabet, but in actua perusing the great and various volume of nature.

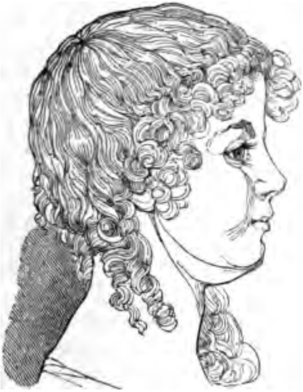
The assumed principle that mind is exclusively, chiefly, to be learned by a continued analytical scr tiny of the phenomena of our own consciousness, h operated, not only to shut out the common light day from the walks of the science, and to strait its path; but it has tended to leave the study of h man nature in the hands of that particular class *thinkers who* are the least qualified to lead it for

nether world of solitary speculation. And
ais department of science has always been a
·ed haunt of ill-grown intellects, from which
ound understanding have been fain to keep
f the science of mind is ever to be placed on
equality and correspondence with the sister
this service will be performed not by dia-
, but by philosophers; not by those whose in-
l eminence results from the disproportionate
ent of a single faculty, the power of abs-
but by those who surpass other men simply
. and rare perfection of common sense. There
s no conjunction of faculties so rare as that
ower of abstraction, with the tact and the
observation. But both are indispensable to
y of human nature. Without that power of
on, by which the changes and the elements of
ciousness are held apart for separate exami-
he substance that is the object of the science
r be distinctly apprehended; and, without the
n to be conversant with common facts, the
l too quickly recede from the labors of obser-
d amuse itself in a world of its own creation.

THE RUSTIC.

A STATE of perfectly balanced activity in the faci
muscles, without tension or rigidity, without rela
ation or torpor, without the alternations of an il
adjusted counteraction, indicates the symmetry of t
intellectual conformation: a mind of this sort ripe
early, not precociously, and retains late the bloc
and freshness of maturity. Minds that are not su
ceptible of finishing, rest nowhere between infan
and decay: after the first alertness of the powers
impaired, there is a constantly progressive deter
ration, which is screened from observation solely
the permanency of habits. The stiffening of the
culties holds the character in form long after mo
ment has become impracticable. In cases of this s
it is the peculiarities of childhood, not those of you
that are fixed on the face, the manners, and the mi
The profile (IV. p. 15) may be placed for a mom
in comparison with the one beneath. Besides the m
obvious contrast between the masculine and rude gr
ness of the one head, and the infantile and femin
delicacy of the other, we may remark the scarcely l
obvious indications of the obtuse perceptions of
man, and of the fine and exact perceptions of
child; of the ungoverned volitions of that, and of
tranquil self-command of this; of the fixed and ho

less infancy of the adult, and of the certain promise of maturity in the infant.



In the character and physiognomy of the boor; that is to say, of one who is such by nature, not from the mere want of education; it is not so much the obtrusive grossness of his appetites, and the heedless rudeness of his manners that are to be remarked, as that defect in his conformation which renders him incapable of improvement. The true nature of the principle of improvement, as well as the source of this defect, would discover itself to us if we had frequent opportunity of bringing into comparison two cases similar to those which I have here adduced; in one of which the mind and the form present only a rude *exaggeration of infancy*; and in the other, where the mind and the form seem always to be a graceful step in advance of the actual years. A natural incapability of improvement often exhibits appearances very similar to those which proceed from infirmity of volition or paralysis of the faculties: the words and actions present the same denudation of the involuntary changes of the mind; but the cases are essentially different. It is neither the general weakness of the mind, nor the deficiency of particular powers, that necessarily impedes its progress towards maturity. Instances of perennial infancy are not infrequent, in which the higher emotions, as well as the appetites, are vigorous; the tone of the mind healthy, and the imagination and the reasoning powers not below mediocrity. It is perhaps on the degree of ease or difficulty with which the mind can hold itself for a length of time in a state of complex or multifarious intellection, on which chiefly depends its susceptibility of improvement, or of advancement towards perfection. The doctrine that the human mind can be occupied with only one idea or emotion in the same instant, I believe to be an unfounded assumption. But if it were true, the fact remains the same, that the mind is often in a state which, if we were not taught to think it impossible, we should believe to be complex; that is to say, a state in which various operations are simultaneously carried on. It is also a fact that minds differ very widely, both in the degree of complex or multifarious intellection of which they are capable, and in the length of time during which they can sustain and direct this complex state: and these differences measure, I think, the rate of their improvement. I do not pretend to trace the cause of the difference higher; although it would be easy to do so on the *beaten* path of pure analysis: but deductions that are

t the result of multifarious observation of individual
es are of little value.

There is a rude, reckless, and infantile incoherency
extravagance of conduct which very often charac-
ises those who are highly gifted in some single fa-
ty. Indeed, men of eminent but restricted genius,
h, for example, as mechanicians, artists, musicians,
l second-rate poets, have, with few exceptions, some-
ng about them either of fatuity or of ferocity; so
t their familiar companions are often in doubt whe-
r the being with whom they have to do is most of
babe or the bear. This peculiarity is frequently
consequence of the collapse and exhaustion of
rstrained faculties: sometimes, no doubt, it pro-
ds from rank arrogance or affectation: but I am
lined to believe that in most instances it is inti-
tely connected with the organic cause of a partial
ntal superiority. I mean to say that the prepon-
rating force of a single faculty in the mind is com-
nly in inverse proportion to its capability of re-
ining in a state of complex intellection; and it is
s capability that I have assumed to be the element
general improvement, and of high finishing in the
aracter.

THE PLAUSIBLE.

THE latter half of this chapter appears
removed from its original place, and impr
to this chapter: the description would
suit the character of the Vain, or the
Yet it did not seem necessary to make
transposition of the text; but in the tr
two discrepant portions are tied togethe
admissible assertion that, 'a man of tl
usually a fop.' The text of this latter
chapter has probably suffered from the
or ignorance of transcribers; and it has
tained nearly equal injury from the inge
tors. It contains also several phrases of ra
meaning, on the elucidation of which
printed pages of learned Latin have be
for annotations of this sort I must refer
the editions of Casaubon, Fischer, More
Duport, Schneider, Astius, Coray, &c.
those which set forth the several claims
the very numerous various readings. I
mitted here to say, that though I do not
cal details of this sort on my readers, yet,
the text for the press, I have collated all
editions with no little diligence. After
*tient com*parison of existing variations
emendations, I have, in most cases, avoi

jecture, and leaned to the readings adopted by the majority of editors. The text of perhaps few ancient authors has come down to us in a more mangled state than that of Theophrastus. The most sagacious and learned of his editors, Casaubon, is perpetually exclaiming, 'Conclamatus locus! ulcus, ulcus insanabile! locus et mutilus et corruptus; locus est vitii manifestus; vel subobscurus, vel corruptus, vel utrumque; sensum, puto, expressimus; verba autem valde sunt depravata:' and the most judicious of them, Needham, frequently brings a laborious criticism merely to this conclusion: 'Liberum esto lectori judicium.' In some instances, where a manifest depravation of the text exists, I have used a greater liberty of emendation in the translation than I could venture to admit in the Greek: and when there has been left in the latter uncured, a wound pronounced by the critics to be 'insanabile,' I have, in the version, endeavored to conceal the offence by giving a less specific turn to the passage.

The Plausible, or the man who would fain please all the world, differs from the Adulator in being a more trivial and a less corrupted character. He may be thoroughly well-meaning: the Flatterer is always a knave.

THE RUFFIAN.

A MAN who acts as if he were bereft of his un
standing: a madman, not by disease, but by tem
One may frequently meet with good-humored
very reasonable men, whose rugged, mis-shapen,
mobile faces might, in an instant of trivial agita
be supposed to indicate the highest violence of t
per: and there are others who, with faces almos
smooth and placid as that of the sleeping infant,
liable to frensies of outrageous passion; or who,
der the cloak of manners that bespeak confide
run about with a sort of cheerful diligence, as
incendiaries of society; so little can we depen
any supposed proportion between the moral qual
of the mind, and the strength, relief, or extravag
of its exterior symbols. I believe that, generally,
character of the malignant, brutal, and dangerous
fian will be much less strongly and obviously ma
on the form than that of one who is more trou
some, but less to be feared; more noisy, brawl
and scurrilous, but less rational. The perpetrat
some appalling atrocity, instead of being distingui
by a physiognomy picturesquely horrific, shall es
the eye of an experienced observer who would d
him in a crowd. In fact, among the worst specin
of human nature we shall find many who seem to h
become what they are, rather from the want of cer

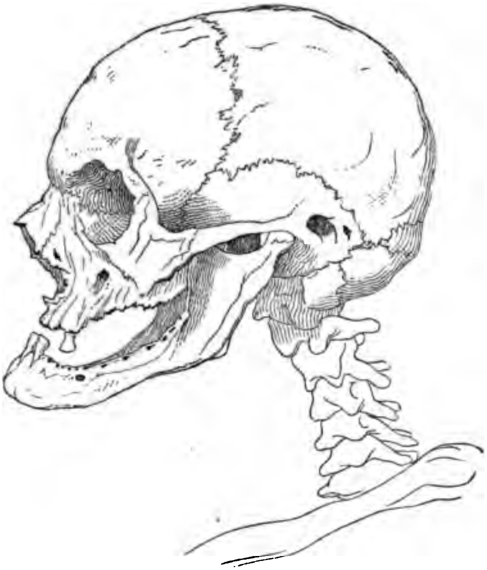
sensibilities, and from a peculiar restlessness of temper, than from any ungovernable constitutional propensities. It is no wonder that instances of this sort should perplex those who have adopted broad physiognomical rules, and apply them to individuals, without a comprehensive regard to the philosophy of human nature. In the examination of extreme cases, such, for example, as that of a bold invader of property, or perpetrator of unusual barbarities, we are liable to very false conclusions by taking up that measurement of crime which is given to us by the verdict of a jury. In the eye of the philosophical moralist, or the physiologist, this instance will, perhaps, appear to differ scarcely at all from a thousand other instances of equal turpitude, that attract no attention, except in what is purely accidental or circumstantial. A man commits a murder, and is hanged for it; and the head is borne away in glee by eager speculatists on the bony and medullary developement of organs: the cast is taken with religious care; and the ominous protuberance of destructiveness is triumphantly pointed out at the due degree of its latitude and longitude; and forthwith the instance goes to the corroboration of a system; and all this on the very inconsequential presumption, that a man who has caused the death of another, under the circumstances which bring the case within a legal definition, must be, by his physical conformation, a destroyer of life. But even supposing there to have been in this case plain indications of the existence of some original propensity to destructiveness, or combativeness, or what not, they ought to be considered simply as furnishing a suggestion for inquiry: it is egregiously unphilosophical to assume overt acts, indiscriminately, as the ground of scientific classifications of character. Before any general inductions relat he correspondence between forms and dispositio n be established with precision, many correlative stions, which have yet scarcely been distinctly s d, must be brought to a satisfactory conclusion. I am far from intending to affirm the nonexistence o this correspondence; on the contrary, I have a strong belief in the existence of an absolute, perfect, and invariable relation between the form, the complexion, the texture of the integuments, the chemical qualities, s ids, and the qualities of the mind. But ive that hitherto any approach has bee a scientific knowlege of the physical co ind. The system which has lately ma ons is liable to obvious and capital o , for instance, as the following:

That analys mind which is the basis of the system, and on the absolute perfection of which the justness of its pretended interpretation of external symbols wholly depends, is, to say nothing of the preposterous jargon in which it is conveyed, at once defective and redundant; scanty, without being simple, and full, but not comprehensive.

Even admitting this wordy analysis of the elements of mind to be just and sufficient, and expressed with the highest degree of precision and propriety, the system neither does, nor, with its exclusive means, can it calculate on the derangements, obscurations, or mislocations of the symbols, consequent on disturbing intercausations in each individual combination of the elements. If A, B, C, D, E, are the universal element of the human mind, we may meet with a case in whic B and D, though not wholly wanting, shall be so fa crushed or impoverished by the overgrowth of A, C, and E, that A, C, and E, will be developed in form totally different from those which would have belonged them in a more symmetrical combination. Where umerous elements are actually liable to as many different combinations as they are mathematically capale of, general rules may be imagined; but they can ever be inferred from one class of facts; for the exeptions will be vastly more numerous than the intances of conformity.

Besides this probable disturbance of the form of the ranium from the various combination of the elements of mind, it needs to be proved that it is not exposed to nfluences altogether unconnected with mind. If the figure of the medullary substance were related simply and exclusively to the qualities of thought, it would eem not impracticable to ascertain the location of the nfluence of these qualities on the substance; but there s great reason to presume that this figure is liable to everal independent disturbing causes, even admitting hat the quality of thought primarily gives law to the orm.

The two last-mentioned objections relate to the probable equivocation or disturbance of the symbols. But besides these sources of uncertainty, there is also reaon to believe (at least the contrary cannot be affirmed) hat the qualities of the mind are related to, dependent on, or more or less remotely influenced by, such quaities of the organ of thought as are wholly unconnected with the causes that determine the figure of the brain. Many facts suggest the supposition that the force, the usceptibilities, the tendency and disposition of the mind, are primarily determined by (or that they determine) the chemical properties, not merely of the solids and fluids of the cranium, but of all the secretions of he body. It is to be presumed as possible, and even probable, *that two* minds, differing widely in force, tendenc r disposition, might be found tenanting heads alike in dimension and figure; while the difference between them should proceed solely from some chemical differences in the secretions: and until it shall be fully proved that the qualities of the mind are influenced by no such chemical differences, wholly independent of figure and dimension, the interpretation of mind by mathematical symbols alone must be liable to indefinite uncertainty. A system for the interpretation of the qua nd by external symbols, such as might m ed phrenology, must be founded on the vation of all the physical concomitan : is an egregious misnomer to confe system of observations and hypotheses vely to the figure of the skull. The cra to return to craniology: as collectors of fa department, they might render important services to the general science of human nature.



THE LOQUACIOUS.

SKULL without a record ought to be deemed of tle value as a material of science : it should be used erely as affording an exercise of physiognomical ct. The one of which I here present an outline *ems to me to have* belonged to a high-toned nervous system, to have been that of a female. Whatever may be its rotuberances or its concavities, the general character of the lines gives me the idea of propensities depending rimarily and chiefly on the qualities of the chylificati secretions. In this supposition there is an acknowl gement of the symbolic significance of the bony structure. But its meaning, in the present instance, seems to me to be rather reflected than direct; and if the living subject were under observation, the obvious course n from the obscurer inscription, writte ie much more obtrusive and intelligible y where to be read on the exterior; ar nbling for mysteries on the head, to see e and color of the integuments, in the rtilages, in the proportions and the al muscles, and in the condition of the unequivocal indications of the qualities of the secretions, and of the tone and susceptibility of the nervous system. In the interpretation of these concomitants of temper and faculty, we are liable to little error; because the symbol and its meaning are daily placed together under our observation. I have here introduced this outline because its prominent character appears to me to centre in the organs of speech, and to be that of indefatigable facundity, sharpened by the acridness of the gastric fluids; and made shrill and continuous by a tight-strained nervous system. But all this is mere conjecture; another eye might read a wholly different meaning in the same symbols.

I have already distinguished the Loquacious from the Garrulous. There are distinct classes of the Loquacious: as, the Trivial, whose loquacity is the indispensable vent of great excitability, unbalanced by reason or feeling: the Social, whose loquacity results from an exaggeration of the sentiments that hold man in society: the Eloquent, whose loquacity is inspired, either by a galloping imagination, or by the intensity of superficial and momentary emotions: the Objurgative, a class of the loquacious who find their never-failing materials among the mishaps and misdeeds of the domestic sphere. There is also, I think, a case of loquacity which immediately results from—I know not whether to call it a disease or a perfection of the organs of speech, and perhaps also of those of hearing, which makes talking an instinctive and uncontrollable propensity, as jumping is to the squirrel, or running to the hind. To this case is applicable the expression attributed to the character by our author, 'the tongue is hung flexibly.' The head (VII. p. 21) indicates an unusual velocity of suggestion: this brain would whirl itself into insanity, if it were not happily checked by its connexion with the necessarily slower oscillations of the tongue.

THE FABRICATOR OF NEWS.

THERE is no kind of mental pravity which,
whatever other qualities it may be joined, makes i
more distinctly visible in the face than the prope
to lie: it lurks in every feature; and it communi
a sort of family likeness to faces that have no c
point of resemblance. Although this peculiar pl
ognomical indication is so plain, I must confess m
to be quite unable to say in what it consists. The
position itself has sometimes more of the charact
an instinctive propensity than of any definite or as
able motive. There are instances in which it app
to be nothing more than the exaltation of a cold
gination, constantly hungering for excitement.
excitement the liar furnishes for himself; while
busybody runs about to seek for it in other m
affairs. When falsehood is designedly employe
the base means for accomplishing an unworthy
pose, it brings the individual under another ord
character: it is the gratuitous and almost involun
liar who must be taken as the proper specimen o
class. An inconsequential habit of thought, infir
of will, together with a torpid or relaxed state of
sentiments, may perhaps be the most usual comb
tion from which this propensity results. This m
be inferred from what seem to be the elements of
opposite disposition; the love of truth, or, more

perly, the love of veracity. The common phrase, the love of truth, is ambiguous; being as often employed to signify the desire of knowlege, as a moral regard to the exactness of our declarations; two things wholly distinct, and often actually found apart. The philosophical love of truth or knowlege is a rare excellence, purely intellectual: it results from an original susceptibility, in a high degree, to that pleasurable emotion which is concomitant with the perception of connexions of cause and effect, or of any permanent abstract relation. In common minds this emotion is too weak to produce any habit that is perceptible in the character; too weak to divert for a moment a trivial pursuit, or to repel the lightest prejudice. But in rarer instances it is strong enough to quench animal appetites; to lift reason above the atmosphere of passion; and, in a word, to rule and absorb the whole being. And yet, such is the dimness of our present condition, and such the intricacy of the system of things with which we are surrounded, that minds even thus eminently gifted seem to be scarcely less liable to err than others. There is however this difference: that while with the mass of minds error, perpetually produced by confusion of thought or by the bias of improper motives, accompanies every step, with minds ruled by the sovereign desire of knowlege, error is but as it were an unhappy accident, consequent on the mistake of a cipher in the commencement of the process. This intellectual love of truth, when happily conjoined with that moral disposition which is more properly so denominated, produces one of the finest and the rarest combinations of which human nature is susceptible: even without the highest rate of intellectual power, it suffices to give a dignity to the character that makes a man *a seraph among* his fellows. The being to whom a lie is possible deserves to be called a slave; and he who can acquiesce without regret in ignorance or error is little better than an animal; but a predominating appetite for knowlege, and a supreme regard to truth, are qualities which, when united, forestall the benefits of perfected knowlege and of unerring intelligence. There is an obtrusive pretension to strict veracity, which is the indication of a trivial scrupulosity of temper or of prosing loquacity: it will be minutely exact, with its supplements and its corrections, and its revisions of every statement, from the mere love of prolixity. In a mind distinguished by a genuine regard to truth there will be found, besides the emotions of self-respect and religious integrity, a firm and steady coherency of thought; precision in the faculties of perception; a great power of attention; and, in the habitual series of associations, much more of regular antecedence and consequence than of fortuity or instantaneous impulse.

THE SORDID.

THIS character, the two immediately following, and the twenty-third, are allied in their ostensible objects, and often pursue a similar course; yet in disposition they are distinguishable. The Sordid, or the man greedy of filthy lucre, and the Shameless, are influenced by the desire of acquisition; the Parsimonious and the Penurious, by the fear of loss. But I have no intention to attempt to frame definitions, or to insist on verbal distinctions. Although, in fact, it is a much easier thing to adjust the proprieties of a nomenclature, or to display the relative position of metaphysical terms, or to make artificial classifications of the qualities of mind, than to describe and to analyse the varieties of disposition as they are actually presented in living instances. The one process is a mere play of the mind with its own materials: the other is a labor that demands the intellectual habits of a secluded student in one who must be greatly conversant in the world. The difference between the two above-mentioned methods and their comparative merits may here be well exhibited. The one method, consisting in the description and analysis of individual character, as pursued by Theophrastus; the other, consisting in the definition and distribution of the qualities of the mind, considered abstractedly, as practised by Aristotle. In making this comparison it must be premised that, while the Ethics of Aristotle furnish perhaps the best extant specimens of the logical method of treating the science of human nature, the characters of Theophrastus are far from being equally proper and sufficient specimens of the method of observation and analysis: viewed in this light, they are defective in two respects: in the first place, these descriptions contain only, or chiefly, those symptoms of the individual case which are the most obviously characteristic of the predominant disposition; but, for the purposes of a scientific analysis, we need to have before us an intire enumeration of the symptoms of every case; those that at first sight seem the least, as well as those that are most obviously significant: otherwise we are exposed to the same source of error that forms the chief objection to the abstract method; namely, a habit of regarding the qualities or dispositions of the mind in a form in which they never actually exist; that is to say, single and uncompounded. In the second place, these descriptions are not accompanied by intimations or instructions for instituting an analysis of the facts adduced. Although this process of analysis may be considered as more properly an afterwork, yet, unless some hints on which it may be commenced are noted while the individual case is under the eye, the clue is likely to be lost irrecoverably. To these two defects might be added, the want of any notification of the physical concomitants of the individual character; such as form, complexion, temperament, &c. Complete descriptions of individual cases, adapted to the purposes of philosophical analysis and classification, have never yet, as far as I know, been attempted.

It may however be allowable, as a matter of curiosity, notwithstanding the above-named grounds of exception, to place in contrast the two methods, as practised by the master and his disciple. The following quotation from the Ethics of Aristotle may be compared with the characters of the Sordid, the Shameless, the Parsimonious, and the Penurious, as described by Theophrastus. Having treated of prodigality and its kindred vices, affirming that under proper direction these propensities may be restrained and corrected, he says:

'But a sordid attachment to money is an incurable disease: it is generated by infirmity of mind, whether resulting from extreme age or other causes. This vice seems to find a much more congenial soil in the human heart than the opposite propensity to profusion: for truly there are many more lovers of gain than of giving in the world. The disposition ramifies widely, and makes its appearance under a variety of forms. Many are the modifications of avarice: we may however consider all these modifications as comprehended under two general divisions; and as being either a defectiveness in the bestowment, or an exorbitance in the acquisition of property. Nor do we in fact usually find these two propensities conjoined in the same individual: for while some men are distinguished by their eagerness in seeking gain, others are so by their reluctance in spending what they possess. Those, for example, on whom are bestowed the epithets parsimonious, stingy, niggardly, and so forth, are faulty only by defect; they neither invade nor covet the property of others. Indeed there are some persons of this sort who are remarkable for the equity of their dealings, and their careful avoidance of all dishonorable practices: and some also there are who seem (so at least they profess) to pursue a plan of excessive parsimony from this very motive, that they may never be compelled by *necessity to* seek dishonest gains. To this general are to be referred all those who derive some vulgar appellation from their excessive grudging of expense: such, for example, as the man who will divide a gr in of cummin, the split-farthing, and so forth. Oth rs there are who are restrained from invading the property of their neighbors only by the fear of retaliation; knowing that it is not easy for him to retain his own who makes free with the possessions of another: they content themselves therefore not to acquire, if they c ard of loss. Under the second general ind those who are distinguished by the greediness with which they grasp at ga and from any quarter. Such are they th putable callings; panders, usurers, th move the world to find a farthing: all t her whence they ought not, or what the ind to all of them belongs the shame of being lovers of filthy lucre; for all of them, for the sake of gain, and even the smallest gain, are ready to incur reproach.'

Such is the method in which the dispositions of human nature are treated of in the Ethics of Aristotle. It is in fact little more than a classification *raisonnée* of abstract terms, often in the highest degree acute and ingenious; purely dialectical in its style and spirit, and well adapted to gratify and exercise a logical taste. But even after a system of distinctions of this sort has been perfected, down to its minutest subdivisions, nothing substantial is added to our knowlege of human nature, such as it actually exists in individual instances. Knowlege is increased by enumeration, description, and analysis; not by definition or classification, which serve no other purposes than those exercising the faculty of abstraction, or of aiding t memory in the retention of knowlege already acquired.

definitions and distinctions of Aristotle are too
al; the descriptions of Theophrastus are rather
ramatic for the purposes of science.

order to gain a complete and distinct knowlege
single element of any compound body which does
dmit of an actual separation of parts, there are
methods to be pursued: the first is, to watch those
sions when the element that is the subject of ex-
ation is in a state of full and undisturbed opera-
; the second is, to note its changing appearances
odifications under the greatest possible variety of
ination with other elements, or with extrinsic
s. It is in these methods of observation and ex-
nent that the analysis of material substances is
ucted; and thus also, if an element of mind is the
ct of investigation, it must first be observed in
occasions when, either by its own predominating
or by the decay or torpor of other faculties, it is
sed in a state of undisturbed action; and, having
is way learned its more striking and unequivocal
cteristics, it then remains to identify the faculty
e motive in the greatest possible variety of in-
es, where it can be detected in combination with
elements of character; noting, at the same time,
e physical concomitants of every case. It is thus,
not by a forced analytical introspection of our
consciousness, that we may hope to gain a sub-
ial knowlege of mind. In the pursuit of these
ods we can hardly fail of two results: first, that
all progressively, and without labor, gain intelli-
in interpreting the external symbols of charac-
and, secondly, that a true analysis of the universal
nts of mind will, by the frequent presentation of
elements under different forms, obtrude itself on
otice: that simplification of facts towards which

so little progress has been made by the solitary effort even of the acutest minds, will gradually come o from a natural process of induction.

The greater part of this chapter is derived from manuscript copy of the Characters, discovered in th library of the Vatican, and first printed at Parma the year 1786: of this chapter, as well as of the thi tieth, and some portions of others, no English transl tion has, I believe, before appeared.

THE SHAMELESS.

If this character is distinguished from the last, it is only by the addition of audacity in the one, to the less courageous greediness of the other. It often happens that what is ostensibly the governing passion, is in fact nothing more than a phasis of the real leading motive of the mind. Many apparent contradictions in human character are to be explained on this principle. The ostensible motive gives the name to the character; and being thus assigned to its class, we examine it under a false supposition; and after some unavailing efforts to explain the facts of the case on the assumed hypothesis, conclude that the instance is anomalous; or, in common language, that the character is full of inconsistencies. For example: the conduct of two individuals under similar circumstances is as nearly alike as can be supposed: they are both called avaricious; and to one of them the epithet belongs with strict propriety; but if applied to the other, it is the name rather of the conduct than of the character; for in this instance there is more of rank, impudent, vulture-like delight in all that is gross and foul, than of the simple *desire of acquisition*: the man pounces in broad daylight on the property of his neighbor, less for the sake of the prey than for the pleasure of the bold and shameless invasion: and if on some occasion we see him saucily grasp the offal when he might with impunity have stolen the sheep, we are at a loss to account for the fact, while the love of gain is imagined to be his ruling passion.

The names of permanent qualities or constitutional dispositions are rather forensic than physiological; that is to say, they are drawn from the overt acts of the life, not from any discrimination of motives: they must therefore be discarded, if we wish to carry inquiry beyond the colloquial distinctions of character. The confusion and obscurity that arise from this source are still greater on the side of intellectual or moral excellencies; because, as the marking—the show—the overt act is less strong and distinct, the terms themselves are less accurately framed; and they are also liable to be applied with much less propriety: hence, in part, is derived a common but generally erroneous doctrine, that the wise and good are more often inconsistent with themselves than the foolish and profligate, or that the conduct of the former is frequently more hard to be accounted for than that of the latter. It is indeed true, that folly and vice are inconsistencies, if supposed to be nearly associated with wisdom and virtue: but the apparent inconsistency in particular instances arises as often from the vagueness of the terms by which character is designated, and from their improper application, as from any actual anomaly in the conduct of the individual. That a man of so sound a judgment should think or speak thus, and thus; that one so eminently kind and generous should act thus, *and thus*; that a head so cool and calculating should

erred so egregiously, must be very perplexing,
e we are vainly laboring to match colloquial de-
ptions of character with the overt acts of the

THE PARSIMONIOUS.

IF we only l the effects of fear, whether it be a ulse or a constitutional propensity, are lied to those that accompany insanity. case it operates, more than even str o perturb the faculties o perception; c e a vividness to interio images that o l sensations. When fea is chronical, inward, and deranges th reasoning powers: this is the case of the Miser. Th understanding is frozen up in perpetual absurdities its premises are false, and the inferences drawn fro them stand in direct contradiction to the whole systen of human affairs, and to every day's experience. T attribute a value wholly fictitious to the mere repre sentative of the means of enjoyment; to endure voluntarily and constantly the miseries of want, lest wan should come; to be held in the unrelaxing grasp of single motive, and to be fixed, without remission, o one train of ideas, are the symptoms of a state of min between which and madness the visible difference i not wide. A middle term is wanted, under whic might be classed very numerous cases that must b distinguished from actual madness, because they d not imply any derangement of the animal functions and yet the enthralment of the understanding in thes *cases is* as real, and the malady is less medicable. Fals

dgments, plainly springing up from some constitu-
onal propensity, produced, reproduced, and perpetu-
ted, in the face of common sense and experience, are
sanities that evince a palsy of the higher faculties of
e mind : the violences of madness are wanting ; but
ason seems to have passed not less completely be-
ond the influence of persuasion.

THE IMPURE.

THE description of this character is rather incongruous: it has probably been made up of unconnected fragments, by a collector or transcriber. The sketch (XII.) must be viewed as belonging only to the first sentence of this chapter, and to the paragraph from which the quotation is taken. The physiognomical expression is that of the sensualist; and it indicates a union, not very frequent, of all the animal propensities, in nearly equal force. The exterior offensiveness of different vices is a very false rule by which to measure the degrees of moral turpitude; for the effects produced by excess in the indulgence of a single appetite will always be more disgusting than those which attend much more flagitious debauchery, when there is a balancing and a proportion among the propensities: so that this sort of symmetrical grossness, although the degree of criminality, in the eye of God, and of man, if he thinks justly, is deeper, will be able to gloze and excuse itself in society; while the wretched, but not more guilty victim of a single vice, is loathed and discarded. It is not without habitual reflection that we learn to repel that prejudice which inclines us to deal more hardly with the vices of the weak, than with those of the strong. The unbalanced preponderance of a single appetite bespeaks the natural weakness of the mind, and fails not soon to induce on it ous decrepitude: but a well-proportioned and poised sensuality indicates some force of charac- and it is often garnished by a sort of brute grace alertness: we are disposed therefore, in disregard ll justice, while we make the one case an object bhorrence, to bestow on the other an affected re- and, in which there lurks a spark of complacency.

THE BLUNDERER.

I HAVE already had occasion to remark that, i wish to study the mechanism of the mind on the of actual induction, we must watch those instanc which it is exposed to observation by the defe the weakness, or the shrinking, or the yieldi some of its higher faculties. A perfectly sound is an unfit subject for analysis; unfit, merely be difficult: the envelope is intire; and in attem dissection, we shall probably confound the parts most intelligible denudations of character are that are performed by the hand of nature. O thirty characters described by Theophrastus, tw are varieties of infirmity; and therefore furnish per examples by which to illustrate the above-n principle. In pointing out these instances as l well suited to the objects of metaphysical examin it must not be supposed that we are furnished i text of our author with sufficient materials of st we have here nothing more than concise diagno well serving the purpose of specification, and no more. In referring to them we can go no farther to say, the individual who acts and speaks thus thus, furnishes the proper subject in which to fin facts belonging to this or that particular branc inquiry: I aim at little more in these notes th *suggest hints* of this sort. Thus in the presen stance the Inopportune, or the Blunderer, is one in whom may be observed the several phenomena of simple intellection, ruled by suggestions from without, and made prominent by high excitability. The laws of involuntary thought are exposed to observation here by the force and velocity of the movement, as in other cases by its feebleness and slowness. The perceptions of the Blunderer are false, because incomplete: all his apprehensions are defective; he never comprehends the actual circumstances by which he is surrounded: his conduct therefore being suggested instantaneously by objects on one side of his position, has no suitableness to those which stand on the other side of it. He is not more capable of profiting by experience, or by instructions and admonitions, relative to certain proprieties of behavior, than a chicken, that must be driven, with the same chastisements, through the same gap in a fence, twenty times in a day: his impulses are too simple to admit any concomitant recollection of consequences. If to the character of the Blunderer be added some presumption, and a smack of conceit, instead of being an object of mirth, or merely troublesome, he becomes a positive nuisance: such is the character described in the twenty-first chapter—the Disagreeable (p. 48).

A power of fine, exact, perfected, and multifarious perception is indicated by the delicate activity of the muscles of the mouth; while a torpid bulkiness in the lips usually declares the straitened, inert, or perturbed state of this faculty. But let it always be remembered that physiognomical rules of this sort can never be employed, with safety, for the discrimination of character. Their only proper use is to furnish clues in the selections of objects fit for the illustration of *particular* branches of inquiry. For example, with the aid of a rule, such as that given above, the student would be prepared to watch the conduct and manners of particular individuals, with the specific design of detecting a certain element of character. The results of his observations would enable him to append to his rule the needful limitations and exceptions, and to make his subsequent observations more definite and intelligent.

THE BUSYBODY.

he lovers of mystery, and of gratuitous diffi-
ve before them parallel columns of an ancient
n, the one consisting of unknown hierogly-
he other expressed in a familiar character,
t be permitted to place their sleeve over the
therwise, they will not enjoy the full gratifi-
deciphering the former. The case is nearly
with those who, after having indiscreetly
emselves Phrenologists, confine their atten-
the obscurer and the less certain symbols,
plainer and the more constant are within
ch. Need we, for example, grope on the
uch a face as that of the Busybody (XIV.),
to discover either the actual condition, or
nal dispositions of the mind? It may be
not only that the facial indications are more
nd intelligible than those of the cranium; but
are of a kind which enable us to reason up-
m the present condition of the mind, to its
onformation, in a way that can never be done
permanent forms of the skull. Here, as in
of the Loquacious, the character appears to
nined by the infirm irritability of the nervous
nd the concomitant chemical qualities of the
ecretions. The sketch of the Loquacious
1) *indicates* an irritability that falls inward

on the imagination, giving velocity to the current of thought, and therefore naturally venting itself through the organs of speech. But the outline, p. 36, suggests the idea of that sort of irritability which pervades the animal system ; agitating the faculties of perception, creating a constant muscular restlessness, and leaving the mind to be snatched and driven from side to side by every trivial impulse. It is from this unballasted excitability that the ineptitude of the Busybody results. A constitution that is incapable of repose is incapable of efficient effort. This is a law of mind of wide operation. To be ever moving is the attribute either of seraphic existence, or of the whirling life o a gnat. To man belongs the altercation of action an of rest. A high rate of productive force is nourishe by a passive power of inane and prostrate torpo Equable excitability can be rescued from the peril o insanity only by constitutional and hopeless folly.

But the Busybody is also distinguished by the indirectness, or the unsoundness of his motives. Wherever the rate of excitability is such as to overbalance the force of the mind, the emotions are liable to become either vapid or malign. A vapid officiousnes or unserviceable show of service in other men's affair is perhaps the most frequent appearance of this propensity in the male character ; while a meddling temper, turned bitter or sour, oftener belongs to th female.

THE STUPID.

It might seem too much like an affected paradox to affirm that our first lessons in the knowlege of human nature, intellectual and moral, as well as physical, ought to be drawn from the observation of inferior animals; and yet I believe that this principle, freed from the taint of the fanciful analogies that it has often been attempted to establish, must be laid at the foundation of a better and a strictly inductive science of mind. And this, not merely because the science can never be complete until it comprehend the knowlege of the inferior, as well as of the more perfect varieties of conscious being; but chiefly because the universal laws of thought and emotion may be studied with much less liability to confusion and error, in their lower and simpler, than in their higher and more perfect forms; as well as that, in this lower region, we are at the farthest remove from the intrusion of dialectical subtilties. The qualities of mind, as they are displayed in the habits and propensities of animals, can hardly be spoken of otherwise than in the plain language proper to a narration of intelligible facts, and in a style which has no congruity with the refinements of abstruse phraseology.

To attempt to trace resemblances or approximations between animals, and men distinguished by the force or *grossness of their* physical propensities, is mere common-place, very proper perhaps to furnish a figur in an ethical essay, but wholly destitute of philosophical accuracy and significance. The case of the sensualist seldom bears any strict analogy to instances o brute indulgence of appetite: there may be much dramatic resemblance; but there is little actual similarity. It is then that human nature seems to touc on the circle of the world of inferior beings, when deficiency in some one of the higher faculties simplifies the machinery of the mind, and at the same tim exposes the commoner elements to observation. have already noticed instances in which an effect o this kind is produced by the infirmity or decay of th principle of volition; and thus also, if we meet wit instances in which the faculty of abstraction, for example, is remarkably deficient, we shall find a concomitant strength and perfection, not of animal appetites, but of certain unreasoned impulses, havin many of the characteristics of pure instinct. In th predilections of such a person, in his antipathies, an in the blind and constant pursuit of objects that woul never be sought after under the direction of mere reason, we shall continually be reminded of the imperturbable and infallible movements of animals; an this is not seldom observable in cases where the rat of intelligence and of feeling is high. I have seen more than one instance of this sort, in which the bes emotions of the heart, and the powers of combinatio, were of the finest kind.

The proper beauty of the female character seems to depend, in great measure, on what must not be called a defect in the faculty of abstraction, but rather graceful negation. To man belongs the power of holding in separation the closest associations of thought, of analysing all that is complex in his consciousne of forming recombinations without limit, and of producing, by an artificial effort, a perfect disruption of the firmest links of habit and of feeling. But in the exercise of this faculty he is exposed to great moral and intellectual perils: his safety, amidst these hazardous excursions of thought, lies in his willingness to listen to that voice of constant and unreasoning wisdom which nature has placed by his side; and which, in order that it might, by all means, gain influence, has been invested with sovereign loveliness. Happy and wise is he who, while he wanders in the region of speculation as he may, regards with respect the better-taught suggestions of woman. By the faculty of abstraction man is qualified to reform and improve his lot; but woman, because she has this faculty in a lower degree, is fitted to hold, in permanence and consistence, what is already good and wholesome and worthy in that lot. A companion meet for him who thinks, is not a spirit of the same order; but a woman whose reasoning is all intuitive; whose affections are warmly and securely wrapt in the kind and right prejudices of the heart; and whose manners are ornately incrusted with domestic instincts. These instincts, such, for example, as an attachment to places and things, endeared by long-standing associations, a fond adherence to home usages, a superstitious reverence for all the pure and respectful decencies of near intercourse, and a punctilious regard to order and cleanliness, are not, it is true, themselves, the first elements of happiness; but they are its indispensable and most certain preservatives. This digression may seem out of place: yet it is connected with the observation, that useful instincts are rarely associated with a full developement of the powers of abstraction.

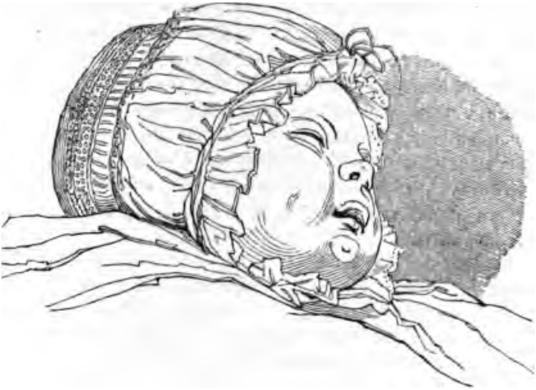
Again; if the power of complex simultaneous perception, by which, through the organs of sense, the mind is kept on every side in perfect contact with the external world, be obstructed, or deficient, the manners of the individual, and his ill-directed movements, will suggest the same sort of comparison between himself and other men, which is often made between man and animals; when, from the want of this power of complex perception, the much more perfect senses of animals avail them less than the very inferior senses of man. The brute has greatly the advantage when fine and perfect perceptions of one kind are required; but man is immeasurably superior to the brute wherever several perceptions are to be entertained and compared at the same instant. Thus also, in things perfectly simple, it often happens that the stupid, the inept, or the half-idiot has greatly the advantage over his intellectual superiors; while in things complex he is utterly bewildered. These analogies might be pursued through cases of defect in all the higher faculties; and, in a systematic study of the mind, it would be necessary so to pursue them. Instances of this kind are breaches in the munition, through which we may force our way into the citadel of mind.

In the business of education it is often of great importance rightly to distinguish among cases of seeming intellectual deficiency. It is very true in education, as well as in medicine, that when Nature may be helped, she will, almost always, best help herself: yet the parent or teacher would wish that the tendency of his efforts should rather be in coincidence with, than in contravention of the sanative operations of nature. For this purpose it is necessary that we *attribute* the apparent want of mind to its true cause.

There are cases of early stupidity that are far more hopeful than any case of precocity can ever be; monstrous infantile intelligence is always the effect of some morbid determination in the system, threatening its dissolution. Without pretending to great precision, the most usual cases of apparent stupidity in children may be distributed into three classes: the first, comprehending those which arise from the non-developement of faculties: the second, those attributable to a disease or relaxed condition of the system; and the third, cases of hopeless and original deficiency or obstruction in the organ of thought. Of these three classes, the first and the third are the most likely to be confounded: to attempt to discriminate between them by the aid of physiognomical or craniological rules, would be, in the present state of these pretended sciences, absurd and hazardous. Where dulness of apprehension, or apparent torpor of the mind is precursive to the developement of extraordinary faculties, the real nature of the case will, generally, be indicated by an occasional display of vigor of volition, directed, neither towards the gratification of animal appetites, nor of the vindictive passions; but spent on some object which, to other children, would be utterly sterile of pleasure or amusement: hopeless stupidity seldom exhibits any such perplexing incongruities of conduct. Cases of the second class are more easily known by physical indications; and they require the use of physical means for their remedy. If constitutional excitability is so great as to be always bordering on hysteric agitations, and to render even the shortest continued effort of attention impossible, or if the languor of the constitution is such, that the system is prostrated by the slightest mental exertion, it is not the tutor, but the experienced mother who must administer such aid as the case admits. To require bodily labors and exercises from a cripple, is not a greater barbarity than to force intellectual efforts on a child in whom the organ of thought is malformed or diseased. The object of education is not to bring all minds up to a certain standard; but to do the best that nature permits with each individual separately. If the too zealous teacher could actually inspect the mechanism of thought, he would shudder to behold the torturing and destructive orgasms occasioned in a feeble system by ill-judged exactions.

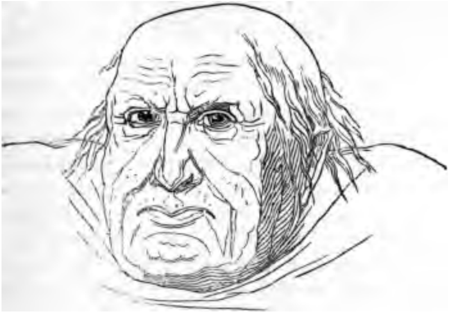
THE MOROSE.

cts would never lead to the belief that the physi-
nomical indications of the intellectual character are
thing more than effects gradually produced by cer-
n habits of action in the facial muscles. But in the
ysiognomical indication of the emotions there are
ich stronger appearances of this sort of causation.
r example: the face of one who is every hour hurl-
g wrath and curses on his fellows, and flinging de-
nces to Heaven, seems, in great measure, to have
come what it is by the frequent repetition of cer-
in violent movements.



If the head, p. 36, be compared with that of this
eping female infant, the contrast is as great as can

be imagined: the one displays a greedy malignant vindictiveness: in the other, all s bland and tranquil innocence; and yet, if this babe were suddenly awakened by a pang of hunger, and for a few moments withheld from the soft source of its aliment, we should behold a perfect resemblance, in miniature, of the same wrathful violence: each petty feature would seem wracked with the desire of vengeance, and writhing under a conscious inability to retaliate wrong for wrong. Nor would it be difficult to anticipate, in imagination, the effects to be produced on the muscles, the complexion, and the integuments, by twenty or thirty thousand repetitions of the same movements. But after we have attributed the utmost that facts allow us to attribute to this sort of causation, we are far from having satisfactorily explained the whole of the physiognomical indications which such a face exhibits. In the head of the Morose we cannot assign to the influence of repeated action either the stunted nasal bone or the wide-planted nostril; or the dense-framed and knotted forehead; or the slim lips; or the small, well-enamelled, and compacted teeth; or the gnarled ear; or the eye, with its minute pupil, and its iris, showing the ominous grey of a turbid sea; or the dry, scanty, and frizzled hair: these are indications of character, older in their origin than the earliest habits.



The above sketch presents a variety of the same temper: its symbols are those of objurgative eloquence: a full current of thought, and a flow of language of equal depth and velocity, afford always a copious supply of pungent phrases, at the instigation of the vindictive passions. But in this example the domination of the ruling emotion is not ordinarily so single and overpowering as to preclude the easy play and graceful evolution of the faculties of wit and reason. He who dares to obstruct the will of this wilful and irritable personage exposes himself, not to a hurricane of wrath, but to a hail-storm of sarcasm. The irony of this fierce jester strikes its victim with a point and quickness like the glancing of his eye; and it comes as if loaded with all the weight of his bulky form. Amid the trivial and unexciting vexations of domestic life, this man is implacably morose: but under the irritation of an injury that is great enough to kindle all the soul, his ire works itself off in pleasantness: *let him alone,* and the turbulence of indignation will end in a dance of savage mirth. A bison spirit of sort may be a very amusing thing to be seen thro a grating; but it is a most horrible creature to with in a parlor.

THE SUPERSTITIOUS.

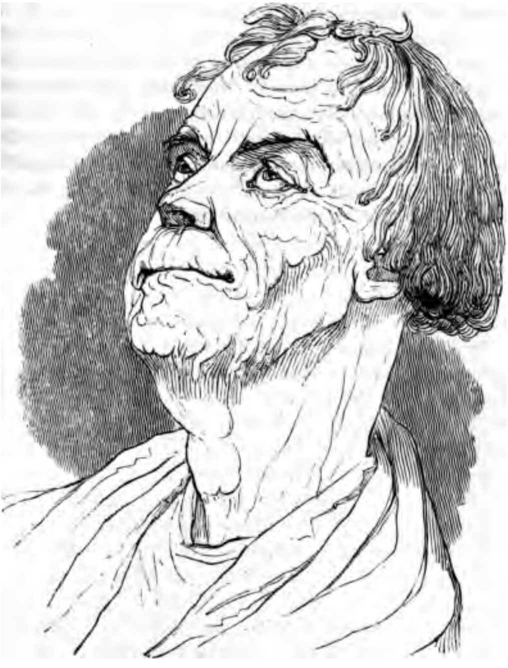
The Enthusiast woos his genius: the Superstitious cringes to his demon. When either fear or hope is exalted by a prodigious imagination, untaught by true religion, and unchecked by the spirit of science, it will leave no region of nature, no physical energy, no fortuity, no familiar object, destitute of associations with invisible power. He who is ruled by the illusions of hope fancies that he sees celestial tutelage in the morning mist, and Paradise in all that the sun shines on; while the victim of fear beholds a portent of death in every shadow.

It must be granted that the Enthusiast and the Superstitious, though they may, in many respects, be contrasted, have an element of character in common; and, to use familiar terms, we should say, that the point of similarity in the two minds was the preponderance of the imagination. It might therefore seem reasonable to suppose that we should find some obvious similarity in the exterior symbols of the two characters. All the observations I have had opportunity to make incline me to doubt if any such point of similarity is, in fact, to be found. The two minds are indeed distinguished by the vivid and copious production of unreal associations; but the heads will appear to have been moulded by influences that have no alliance or analogy. In the one case, that of the Superstitious, the general feebleness and coldness of the constitution will seem to have allowed to the cerebrum a bulging protuberance of form, in the loose contour of which all lesser indications are lost; while, in the head of the Enthusiast, a more vigorous and excitable temperament appears to have given a firm architectural precision to the figure of the skull, and yet with the same disregard of minor symbols.

But let us open our eyes to the light that has lately been poured on the science of human nature by those who have taught us that, imagination is not imagination, but imaginativeness; and that the power of recalling or of recombining ideas is ideality. I say, under this guidance, in spite of the difficulties to which I have here adverted, we shall be able to pick from a crowd of persons, at discretion, either the Enthusiast or the Superstitious; for both of them, having the biform organ of imaginativeness, will have foreheads bulging at the corners like the bows of a Dutch Indiaman. Where we are to seek for the indication of the very essential difference between the two minds, I am not sufficiently versed in the system to be able to determine. But what should we say if we were to meet with a case of eminent imaginativeness, of that class, for example, in which the current of thought is evidently ruled by the suggestions of fear, which, instead of being indicated, as it ought, by two walnut-like protuberances, just over the temples, is in fact symbolised by an impending frontal mass that usurps the localities of some score of neighbor organs? Every one knows, indeed, that the imagination is a bold faculty; but that it should be an invader of medullary freeholds to this extent, almost surpasses belief.

By the latest and best authorities, we are informed *that, in* the interval between the eyebrows and the nsertion of the hair, twelve or fifteen distinct elements f mind, like so many petty feudal lords, cooped up etween a forest and a marsh, have 'a local habitaion and a name;' where, fenced about by impassable hough imaginary partitions, they maintain their state; nd whence, in proportion to their several forces, not eing able to elbow space for themselves laterally, hey impatiently drive bone before them, and obtrude heir violence on the superficies. If it be indeed true, that a symbolic chart of the human head must be as thick-set with divisions, and as intricate as a map of Germany; and that the intire surface, from ear to ear, is claimed by a clustering host of dignities, powers, energies, faculties, functions, &c., it seems not less true, that what commonly takes place in politics, commonly takes place also in phrenology; namely, that the stronger powers are wont to drive the weaker from their patrimonies. If this be the fact, it will be very necessary to remember that what might be laid down as an ideal phrenological topograph, duly numbered and lettered, will yield us as little information relative to the site of particular organs in any individual head, as we should gain from one of D'Anville's maps in Cæsar's Commentaries, if we wished to understand the present boundaries of the electoral states: it is a map of the country, but not a map of its actual occupation.

The strength and quality of those prevailing emotions, which often, from the same intellectual elements, produce the widest varieties of character, are usually manifested with little obscurity in the lower part of the face. In the head (XVII. p. 41) the projecting and infirmly-built forehead declares a morbid preponderance of the *imagination*. The direction actually *given to this* excrescent faculty is indicated in the forms and expression of the features beneath, which seem as if staggering under the impending mass above. That mouth is incapable of expressing either the excitation of hope or the energy of despair: it is fit only for the gaspings of abject fear. If I were to allow myself the careless expression of fanciful assertions, I might say that the hair of this head indicates a mind rich in melancholy associations; and, at the same time, greatly debilitated by the damp and chilly atmosphere of the sepulchral regions which are its constant haunt. The head of the Superstitious may be compared with that of the Enthusiast.



THE ENTHUSIAST.

THE PETULANT.

NATURE has armed many of the smaller and weaker animals with a petulant vindictiveness of temper that makes them formidable even to their superiors in bulk and strength: there are analogous cases of human character, in which the means of defence or aggression, the bad motive, and the force, are all so well proportioned to each other, that the petty feline being is much oftener the object of dread than the victim of oppression. But it is not a case of this kind that we have here before us. The character, as described by our author, and as depicted in the sketch (XVIII. p. 43), seems to be one of those most unhappy persons who possess gastric acrimony enough to keep a very high rate of intellectual and animal energy in constant activity; while the actual force of the constitution is so small, that this hot spring of acerbity is pent up in the system without employment or means of exhaustion. Here it corrodes every faculty, frets away the spring of life, and taints the breath of speech with a pestilent feculence.

There is much advantage in understanding the primary physical causes of our own ill tempers, or of those of our constant companions: of the latter, because we shall thereby be the better disposed to exercise a wise forbearance towards the unhappy subjects of *this sort of* malign possession, and also gain skill *in the management of* the disease. Or if the case be our own, such a knowlege of its nature will greatly tend to dissipate those irritating illusions which are the unreal, and yet, in most instances, the only real objects of splenetic disquietudes. Under the influence of such an acquaintance with our physical constitution, we shall learn to whisper to ourselves, 'This is my infirmity; let me make as little show of the feebleness of my nature as may be;' we shall be induced to defer for an hour the expression of our discontent, (and the delay of gratification is often all that wisdom demands,) when we know that a stomach full of bland aliment will remove from our view much, if not the whole, of the blackness of the offence under which we are suffering. When better motives fail us, considerations such as these may often avail to repress at least the expression of evil tempers, and thus preserve the atmosphere of home from the taint of the most deleterious of all the gases, the breath of strife. The gastric acrimony of an infirm constitution is more tolerable when it vents itself in instantaneous flashes of wrath, than when it works inwardly; producing harbored, malignant surmisings: out of the heart, when thus envenomed, come murders, envyings, backbitings, seditions, and every evil work.

THE SUSPICIOUS.

THIS temper is akin to the last: suspicion usually results from the union of chronic fear and superabounding acrimony. I am not willing to affirm that every disorder of the moral powers has its origin in some intellectual defect; nor even that a correlative intellectual defect is a constant concomitant of a diseased state of the affections or the moral habits. And yet, some qualified and guarded statement of this sort might be supported by a multiplicity of facts. We may take an example from one of the lighter vices of the mind: thus, if one whose whole conduct is ruled by groundless alarms or false surmises, could be induced to reason justly in each instance, the preponderating motive, how strong soever it might be, would be counterpoised, and its influence gradually destroyed. But though, in single instances, such a man may be aided or urged to carry on that necessary process of reasoning which would contravene the blind impulse; yet, as this aid or urgency is not ordinarily at hand, the decrepit intellect learns to yield to the constitutional motive; and reason is at length irremediably impaired by the habit of looking out passively on *glaring absurdities* of conduct. If in such a mind the intellectual powers are ever called on to take a more active part, it is when the propriety of some point of conduct happens to be called in question: reason is then roused to become the ingenious and pertinacious apologist of actions that affront common sense. But we can never permit common sense to be insulted without inflicting a lasting injury on the understanding. Those minor absurdities of the daily life by which petty wishes are gratified, or by which groundless fears or groundless suspicions are appeased, are therefore to be avoided, not merely because they tend to cover the character with ridicule, but because they are excrescences, by nourishing of which reason is enfeebled. There are perhaps few individuals to be found whose domestic conduct is intirely free from some such unreasonable and inexplicable habits. Happily, neither the course of human affairs at large nor private interests are much under the direction of individual minds: it is the common sense of mankind in the mass by which men, singly, are governed. The mere impulse of imitation, and the sway of social principles, operate to remedy the perversities and absurdities of individual minds. If the conduct of individuals were strictly individual, it is hard to imagine the spectacle of fantastic incongruity which the world would exhibit. For such, in the majority of instances, is the condition of human nature, that reason, instead of boldly swaying the life, ventures to creep abroad only in those rare moments when every imperious passion and every lordly impulse, great and small, and every strong and every feeble prejudice, is slumbering. Whoever is conscious that his decisions in matters of conduct constantly or usually fall into one and the same track, and are conformed to any one order of

may be assured that with him reason is the mere
e of some constitutional propensity. Reason, it
, leads blind impulse by the hand; but it is blind
e that actually commands the course.

THE FILTHY.

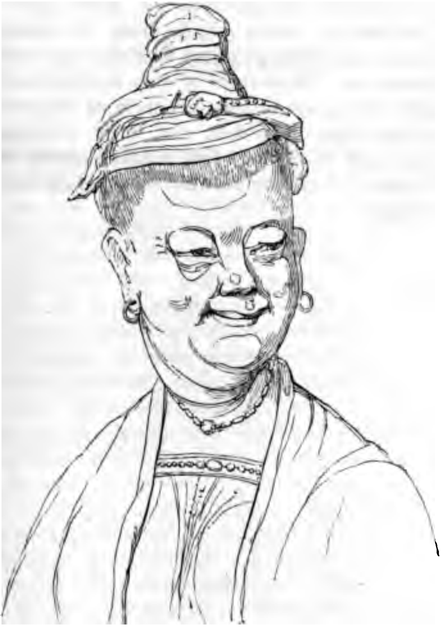
STRANGE as it may seem, it is true, that there are beings to be found who, far from resting in the direct gratification of animal appetites, revel with a lively zest among all the things that are most foul and loathsome in the sad conditions of our earthly nature. Sensuality, force of temper, inertness, obtundity of perception, personal idolatry, and the destitution of the higher and better emotions of humanity, are the ingredients of a constitution of this order.

Filth, and the slavery of woman, go together as the concomitants of brutal degradations of human nature. To woman is intrusted the preservation of the dignity of man: if she be degraded, he wallows in dishonor. Her duty and her interests require that she be the strict, if not the stern censor of manners; and so far as it may be done without prudery and without affectation, it is her part to disguise all the circumstances of animal life by the elevation of her sentiments, or the adornments of her fancy. The domestic life touches closely at many points on the less noble conditions of our physical existence; but woman, placed, as she is, in the very centre of this sphere, is endowed with purities of feeling and graces of action that enable her to redeem these humbling circumstances of our nature from disgust. Woman, then, is not a sylph, the object of heartless and sensual idolatry, but the active

of man's mixed economy; a graceful mediatrix
mind and matter. It is from these hands that
o receive the goods of sense; by these hands
ills of the body are to be assuaged: and as
e cannot confer honor on the performer, the
er must be such as shall shed lustre on the
So long as woman is true to her duty, man is
alliance with the higher world of being; and
his companion, shares fully in the benefit.
poverty, nor sickness, nor age, can despoil
his her true honor, and only practicable happi-
othing can take it from her; unless, forgetful
lf, she permits the invasion of grossness, im-
or disorder.

THE VAIN.

PERFECTION of character results from the union of the power of complex intellection with habitual simplicity of motive. If a mind capable of carrying on simultaneously complex intellectual operations is also liable to intricacies, combinations, and counteractions among its impulses, the result is likely to be knavery, mischief, intrigue, caprice, or inept versatility. Minds not capable of complex simultaneous intellection, and yet subject to some constant duplicity or triplicity of motive, will come under the class of those who make themselves troublesome or ridiculous by their blundering interferences; their ill-timed explanations; their needless apologies; their unsolicited cautions; their sagacious intimations; their learned prosings; their vanity, egotism, ostentation, or foppishness. The characteristic mark of all minds of this class is, that they are never seen to act or speak under the primary and proper motive that belongs to the occasion, but always under some impulse of fourth or fifth-rate importance: nor will it ever be found possible to bring a great motive to the focus of their vision. While you are laboring to place strong reasons and right feelings before a man of this sort, he will be fixing his eye on a mote or a midge, and that will be the object of his pursuit. Where simplicity of intellection and simplicity of motive are conjoined, the result will be one of those va-



HEAD OF A CHINESE WOMAN.

rieties of character of which perennial infancy is the common mark: some cases of this sort I have had occasion to point out.

There is a particular species of vanity, more appropriately called conceit, which results from the ready and perfect command of very limited faculties and very superficial emotions. Characters of this sort are miniature models of human nature, which work so pleasantly, that they are, altogether, the most amusing things one can look at. Craft and apathy, added to this kind of vanity, form the peculiar national character of the Chinese.

THE PROUD.

A PHRASE of great significance is employed by St. James—'in meekness of wisdom.' There is a meekness that is the effect of natural sweetness and kindness of temper: there is a meekness that is produced by the continued influence of Christian principle; and there is a meekness, emphatically called the 'meekness of wisdom:' it forms the distinction of the highest order of intelligence, and results immediately from the wide comprehension of the soul. Minds that are stored in detail, or in abstract, with the sum of human knowlege; that traverse with frequent and familiar step the boundaries of the fields of science; and that, by being accustomed to trace with precision the line that divides the known from the unknown, estimate justly the vast disproportion between the former and the latter, insensibly imbibe their governing intellectual sentiments, not from the consciousness of the things they know, but from their constant recollection of that impending universe which is hidden from mortal vision: they are therefore apt to assume the meek, docile, and abashed temper of a thoughtful child, who perceives that he is surrounded on every side by superior intelligence and superior power. Such are not the sentiments of those who are resolved to see and to be conversant with no other world than that of which they can fancy themselves to be the centre. But this sort of self-deification is not practicable, unless the illusion on which it rests be favored and protected by an original narrowness and rigidity of the intellect, such as renders enlargement of view and expansion of thought physically impossible. If the proud or arrogant man could for a moment view things above him and around him as they are, and if he could once read his own rank on the scale of universal being, his utmost efforts would never avail to reinflate the preposterous bubble of self-love.

The term pride is too indefinite to be assumed as the designation of a distinct class of character. Sentiments and emotions that, for practical purposes, are with great propriety treated of by the theologian and the moralist as homogeneous, almost always require to be analysed with more exactness by the metaphysician and the physiologist. Thus, for example, the pride of rude and unintelligent force, the pride of sensitive feebleness, the pride of strenuous will, the pride of pure malignity, are varieties of character that differ essentially in their elements, and will be found to differ as widely in their external symbols.

THE FEARFUL.

Reason is an unfit remedy for alarms that sp
from the poverty of the animal system. The more
coward reasons, the more he quakes: when da
must be met, the best course he can take is to l
reason and imagination behind, by a reckless leap
'the very midst of things.' The only remedy that
be applied to the mind is that which is furnished
habit, and familiarity with danger. But it is the b
that is chiefly in fault; and it should be corrobor
by ample and generous diet, and a full measure of
ercise in the open air. In the early cure of phy
timidity, the different constitution and circumsta
of the sexes must be observed: the fears of a girl
with propriety be allayed by reasoning; because
not desirable, nor indeed possible if it were desira
to give hardy insensibility to the body; and also
cause the perils to which women are ordinarily
posed more often allow of some recurrence to rea
and demand calm recollection rather than force or
terprise: but the fears of a boy ought never to rec
so much attention and respect. Every motive of sh
every prudent familiarising with danger, and e
physical corroboration, should be employed to con
a defect which, so far as it prevails, renders a
miserable, contemptible, and useless.

THE DETRACTOR.

are two suppositions relative to the interaction
l and body, either of which might have some
e in checking the indulgence of malignant pro-
s. The one is, that the vice of the mind is the
se of that concomitant derangement of the ani-
tem by which it is usually indicated ; and that
ct of indulgence diffuses a poison which ope-
certainly and as destructively on the functions
as any deleterious chemical agent. The other
tion is, that the vice of the mind is primarily
ed by a constitutional derangement of some of
eting organs ; so that the vicious propensity of
d is properly a symptom of the morbid condi-
the body. Whichever may be the first cause,
y evident that there is always much reaction
rcausation in every unhappy instance of this
nd on either supposition it is matter of fact,
remedy of the evil is in a great degree within
er of the mind, by habitual corrective efforts :
forts, resting as they ought, primarily, on mo-
iderations, might be well aided by the know-
d constant recollection of those unfavorable
l influences to which the mind is exposed. He
ws a vindictive remembrance of an injury, or
us regard of another's prosperity, to shed ve-
ough the turgid liver, or to wrack the intes-

tines with scalding acrimony, sins against that first law of nature, the impulse of self-preservation. It may be, that some spasmodic obstruction in the hepatic vessels, or that some half-putrescent crassity, of which the stomach cannot relieve itself, crowds the brain with images of evil, and oppresses the heart with emotions of hatred: in such a case, it behoves a wise man to be aware of the misfortune of his constitution, and not to suffer the higher faculties of his nature to be obscured and infected by these fumes from the disordered laboratory of the body.

THE OLIGARCH. THE MALIGNANT.

THE pride of feebleness, or the pride of force, determines the party of those who choose opinions under the guidance of temper: the former influence produces the haughty assertor of exclusive privileges; the latter inspires the public zeal of the turbulent demagogue. A natural history of opinions would have quite as much to do with the physical diversities of human nature as with the logical relations and dependences of abstract propositions. Under changing names and iable to the varieties of national character and institutions, all civilised societies have been divided into three, four, or five great parties, corresponding to the leading tendencies of the human mind. It is a subject worthy of the labor it would cost to pass through the history of mankind, with the view to trace and exhibit the identity of these standing varieties of opinion, to note the peculiarities which have attended the partition of prevailing systems of science, or of religious belief, into sects; and then, by the observation of ndividual cases around us, to mark those diversities of influence under which opinions are sometimes the perfect representatives of temper, and sometimes the discordant product of temper, education, professional pursuits, or worldly interest. Such an inquiry would be amply *rewarded*, if it only served to establish and o *exhibit in a strong* light, two remarkable and highly

significant facts, belonging to the history of Christ
anity; namely, that while this system, owing to i
having within itself a vigor and a life which nothi
but truth can impart, has always presented a strong
marked expression of the great standing varieties
human opinion; it has at the same time exhibit
(wherever its records have been familiarly known
the common people) a sovereign uniformity of influen
on manners, morals, and intellectual improveme
Under the polytheism of Greece and Rome, sects w
almost intirely confined to the educated class; beca
the system had not enough moral influence to urge t
mass of the people into those diversities of opini
that result from ill-directed speculation. In the M
homedan world, where the influence of the syst
was strong enough, and sufficiently popular in
nature for this purpose, the sects that have arisen ha
always been connected with political changes: th
have had the character of family feuds, and mi
appropriately be called patriarchal heresies; beca
fanaticism, which is the grand impulse of this fa
system, will always, if possible, ally itself with
litical or personal feelings, rather than with pur
abstract principles.

GENERAL REMARKS

ON THE

STUDY OF HUMAN NATURE.

GENERAL REMARKS

ON THE STUDY OF HUMAN NATURE.

GRATUITOUS hypothesis and presumptuous empiricism have now long been banished from the physical sciences. What is imperfectly known, is spoken of as imperfectly known; and even what is known is not advanced without a circumspect reference to its possible connexion with facts that are yet unexplained. In all those inquiries which have for their objects the laws of the material world, the spirit of caution triumphs over the spirit of adventure. But a very remarkable contrast must strike every one who compares the present state of the physical sciences with that of the philosophy of the human mind. For while on the one hand those who stand forward as the qualified and acknowleged teachers of the science have, as it seems, from the dread of appearing to stand on the ground of vague hypothesis, deserted the more interesting departments of the study, and retreated to a barren spot, from which their utmost toils can produce nothing but a small number of meagre abstractions, less scrupulous adventurers are rioting in a wide region of unclaimed wealth, and are actually gaining attention to systems that might well have suited the days of alchymy and magic. That mass of facts, relating to the *human mind,* which one set of inquirers has abandoned, furnishes to another the means of supporting the most preposterous pretensions. It is strange, and yet true that, in these days of philosophical scepticism, theories of human nature are promulged, and maintained, and favorably received, which stand in direct opposition to the spirit of modern science and to all its acknowleged rules of procedure.

Many causes might be assigned for the explanation of this anomaly in the world of science. One or two of these causes I propose to mention, which, though they may be obvious enough, are perhaps not duly considered. The chief of them is inseparable from the subject, and demands a change in our methods of study.

The physical sciences have for their objects universal or generic facts; and they advance by gradually assigning individual facts to previously formed classes: they have to do only with classes of bodies, or classes of facts. The business of the student in these sciences is to enumerate and to arrange those resemblances and differences, those connexions and consequences observable in the material world, which, by being more or less uniform, are susceptible of classification; and which, by being more or less constant, suggest the induction of general laws. The physical sciences go no farther than to the boundary where classification and generalisation cease to furnish aid. But the knowlege of human nature is the knowlege of a single species, of which the individual diversities, while they are of the highest significance, and while they constitute the chief matters of observation, are wholly incapable of being brought under the ordinary methods of classification. Of the intire mass of facts that belong to the science of human nature, by far the greater number, and those which are the most worthy of philosophical explication, and the most practically important, instead of being constant or uniform, or frequently recurring in similar combinations, are diversified in as great variety as there are individual instances. It is evident then, that a special modification of the methods of the inductive philosophy, adapted to the peculiarity of the case, must be framed and applied before these individual diversities can be brought within the circle of regular science.

Those differences in disposition, power, habits, and external form that distinguish man from man, are often wider, as well as more significant and important, than those which separate the several species of inferior animals. These diversities would long ago have been included within the forms of science, if, on any known and familiar principle of generalisation, the immeasurable and seemingly chaotic mass of particular facts could have been reduced to order; or if the true clue to the explication and arrangement of these individuul diversities had been sought for, and found. That it has not yet been found, is apparent: that it has ever been expressly sought for, the records of philosophy do not declare.

Minds cannot be sorted into orders and families without a manifest violence to each case that is so disposed of. Here we have no longer to do with genera and species; or with uniform combinations of known elements; or with the constant recurrence of the same antecedents and consequents. If general laws are inferred from a few apparently uniform instances, they are contradicted by innumerable exceptions; and the labors of the closet in system-making are deranged by one hour's actual converse with the world. The accustomed means and faculties of science are baffled *on this peculiar* ground; its wonted instruments are found inapplicable to the anomalous work; and turned aside from the hopeless toil, satisfie briefly notifying some of the more simple an versal facts that have presented themselves in f the confused mass.

To enumerate in a neat and unexceptionable seology, some half-dozen truisms, affectedly 'the ultimate laws of mind;' to illustrate these by scattered references to individual facts, or b tiplied quotations from works of imagination, sionally to extort an inference of some seeming tical utility from these barren principles, and pose the futility of the metaphysical systems of times; this is the allotted task of those who pro teach all that is known of the most important, th noble, and the most copious of the sciences—the s of mind. And so long as the study of human is restricted by an adherence to methods of stud are inapplicable to the subject, and by a tim scrupulous avoidance of its physiological rel and so long, also, as that spirit of good sense prevails in other departments of science shall co to prevent the return of the idle metaphysical c sitions of past ages, intellectual philosophy c nothing better than an elaborate negation. An not without excessive diffuseness of style, an widest licence of digression, that such a syste assume a bulk which may serve to disguise it poverty, and to give it an air of importance in t of the world: nor have all the attractions of g aided by the most exquisite ornaments of styl availed to render this department of learning ge interesting to men of sense.

In the mean time the builders of systems, esp *those who* advance to the study of the mind path of physiological inquiry, do not fail to cover the space that has been abandoned to them with every form of grotesque absurdity. An inventive genius will always find it easy to draw from the inexhaustible volume of facts, connected with the individual diversities of human nature, abundant materials for the construction, the embellishment, and the defence of a theory. And, in fact, so luxuriant is this hitherto uncultivated region, so copious are the means which offer themselves to the speculatist, that minds, more ardent than comprehensive, are soon infatuated by their own apparent success, and burn with impatience till they have laid the mighty foundations of 'a new system.' It requires a rare degree of philosophical continence to pass, without danger of seduction, amid the waste opulence of that world of facts belonging to the knowlege of human nature which still lies unappropriated by science.

This failure of philosophy in regard to the first and chief object of curiosity, the human mind, might be of small consequence to the substantial interests of mankind, if theories of evil tendency could be precluded from that ground which true science does not occupy. But when men do not think justly, they will think, not only falsely, but perniciously. Every false system, connected directly or indirectly with morals, is, to the extent of its influence, mischievous. Hence it often happens that the advancement of genuine science is desirable, less on account of its own immediate relation to the purposes of life, than because it serves to occupy the ground to the exclusion of dangerous speculations. This is eminently true of all those inquiries that relate to the human mind. A true intellectual philosophy, if reared and completed on *the principles* which, in modern times, have given stability to the physical sciences, ought to be considered chiefly as a fortification, the direct utility of which may perhaps seem hardly to compensate the labor and cost of its construction ; but its importance and value consist in its forming a bulwark, necessary to the good order and security of the region it incloses.

That the principles of good morals and social order are liable to be endangered by the absurd speculations of pretending philosophists, might be abundantly proved by a brief review of the flitting systems advanced by the dialecticians, the medico-metaphysicians, the infidel theologians, the physiognomists, craniologists, and phrenologists, and by those designated by the unmeaning term materialists, who have appeared in quick succession during the past sixty years, in Germany, France, and England. Whatever may have been the personal character or intentions of the men, it has usually happened, that these precocious theorists, while professing to explain the structure of the mind, the mutual dependence and interaction of mind and matter, the origin and combination of motives, or while pretending to interpret the exterior symbols of the qualities of mind, have seemed to involve some of the first principles of religion and morality in perplexing difficulties. Nor is it easy to estimate duly the amount and extent of the injury that has been inflicted on the unthinking and the half-thinking masses of society, by these specious systems. These specious systems, it is true, have lasted, individually, but for a season ; yet each expiring folly has breathed its spirit into a successor, and society has got no riddance by the change. It cannot be affirmed that these mischiefs have been counteracted, in any sensible degree, by the immediate influence or authority of true philosophy. They have either been left to destroy themselves by the sure operation of their own inherent absurdity; or they have been forcibly resisted and repelled by a blind, and yet a wise pertinacity on the part of the friends of religion, morality, and social order.

A true and complete philosophy of human nature is therefore to be desired, because it would preclude the evils of reckless speculation. But the progress towards the accomplishment of so great a work is liable to be impeded by indirect motives, which belong peculiarly to the subject. It is not for the sake of its ultimate uses that any branch of science will ever be successfully cultivated. And it is simply as a matter of science that an advancement in the knowlege of human nature ought to be sought after. The world of mind is to be studied as the world of matter, under the influence of that one motive which alone is the proper incitement of philosophical labor, namely, the purely intellectual desire to know. This motive must be unincumbered by any regard to the fruits or the consequences of knowlege, when acquired. The spirit of science is free; it will submit to no subserviency to a second purpose. The faintest reference to some desired practical result, or the slightest bias of the mind towards a premised conclusion, infallibly produces its degradation or perversion.

A fair and moderate estimate of the actual influence of philosophical systems on society at large should be formed at the commencement of our studies, and should be constantly kept in view throughout their progress. Nothing can be more fallacious or seductive than the expectation that the moral condition of men as individuals, or that the state of political bodies is to be, in any considerable degree, meliorated by the direct influence of philosophical principles. Truly, the world is too stubbornly wrong to be reformed by philosophy: yet it is allowable to hope that, when the world shall be reformed by more efficient means, the establishment of a true philosophy will be a helping concomitant of the happy change.

The sober inquirer in this department of science will wish that the natural history of man should be as complete as that of flies and of flowers; and his ambition will be satisfied if he succeeds in advancing it to an equal degree of perfection. He will not aspire to obtrude his discoveries and his instructions on the statesman or the political economist, much less on the theologian or the moralist. If on any occasion he has to discharge a function of direct practical utility, it will be in the way alluded to above; when he is called on to expose the absurdities of empirics, who, so often, on the ground of pretended physiological facts, scruple not to offend the common sense and best feelings of mankind.

That student of human nature who would fain make himself an institutor of new modes of education, a regenerator of political systems, or a reformer of theology, wholly misapprehends the nature and the powers of the science to which he is devoted. And, in fact, it is the special characteristic of an order of intellect at once ardent, inventive, and contracted, to indulge exorbitant expectations of the beneficial consequences likely to result from improvements in particular branches of science. This sort of romantic zeal in the prosecution of a favorite inquiry indicates a diseased disproportion between the enthusiasm of the temper and the compass and force of the intellect. He who has entertained the hope that he should be able to *conquer* the evil propensities of mankind, or to banish *delusion* and prejudice from the earth by promulgatin

'A New Theory of Human Nature,' might well be warned, by this proof of the constitutional extravagance of his mind, to abandon for ever the business of philosophising.

But there are other perverting influences which have belonged peculiarly to this department of science. Some of the most distinguished writers on the philosophy of human nature have evidently been inspired by an eager ambition to establish, through the force and lustre of their genius, such a system as should perpetuate their fame by triumphing over the established principles of morals and religion: the sum of their reasoning, and all its subordinate parts, have been made to suit this ruling design. Others, again, have been animated by a motive, more worthy indeed, but perhaps not more compatible with scientific equanimity—the wish to refute the dangerous theories of the first-named class of writers. An indifferent observer cannot fail to perceive, on both sides, a frequent, if not a constant deviation from the straight path of induction; as well as a manifest want of that serene temper which is proper to the prosecution of scientific inquiries. On the one side, the malignant motive and the corrupt ambition have seemed to impart a sort of ferocious activity to the intellect; while, on the other, the operations of reason have been disturbed by a too anxious zeal, fettered by indirect solicitudes, and enfeebled by groundless fears.

From these and similar causes, it has happened that the philosophy of human nature has always been much more incumbered by foreign difficulties than any other department of knowlege; and it must be confessed that those difficulties which inseparably belong to i *are great enough* to keep it constantly in the rear *the sister sciences.* That it should soon be extrica

from these entanglements is perhaps more
be hoped. The necessary qualifications for
seem to be incompatible: for a mind that sl
sess the requisite philosophic equanimity
actually indifferent to the implied interests o
and religion, is itself really subject to the gr
the worst of all possible perversions ; whil
alive to the supreme importance of these hi
rests will be likely to faulter and recede wh
must often happen, the course of investig
seem to put them in hazard.

In advancing the preceding remarks on t
state of intellectual philosophy, I offer no a
the boldness of thus venturing to bring a
capital error and deficiency against establi
tems: 'non ingeniorum aut facultatum indu
paratio, sed viæ.' If an apology is really n
thing could make it sufficient and availing.
reader inquire whether he finds in the prese
of intellectual science any solution, or even
nite recognition, of the many interesting
which relate to the dependence of mind on t
animal life; or any clue to the explicatio
rangement of those important individual div
which human character is marked; or any
tion of the laws of mind, as developed in t
ranks of being; or even if the narrow dep
dialectical metaphysics, to which the science
so improperly confined, exhibits any very s
improvements.

If it appears that challenges such as these
accepted by the reputed authorities in this d
of science, let the reader again ask, whet
be satisfied with the solution given of s
above-named questions in the crude theo

ry day gaining and losing a brief notoriety: and if an obtain no instruction on these points from the party, and if he cannot accept that which is offered he other, he must acknowlege that there yet exists dequate science of human nature.

END OF THEOPHRASTUS.

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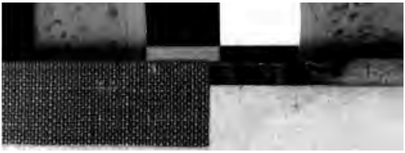

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